UNITY

EBRUARY 1944 15 CENTS

In This Issue

Health and Prosperity - - - - - - 1
Charles Fillmore
The Great Physician - - - - - - - 5
Omer A. Hodgman
An Affirmative Prayer - - - - - - 10
Essie J. Croley
Your Unclaimed Legacy - - - - - - 12
Herbert J. Hunt
Christ Made Manifest - - - - - - 19
L. Stevens Hatfield
How to Demonstrate - - - - - - 25
Stella Terrill Mann
Strategy of Victory - - - - - - 33
Sheldon Shepard
Contribution to Infinity - - - - - 38
Esther Freshman
Preparation - - - - - - - - - 43
Mabel B. Peck
Sunday Lessons - - - - - - - - 48

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

FEBRUARY 20 to MARCH 19

Healing: The pure life of Jesus Christ transforms both soul and body, and I am made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: My mind and all my affairs respond to the splendor of Spirit abundance.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

VOLUME 100 — FEBRUARY, 1944 — NUMBER 2

Health and Prosperity

CHARLES FILLMORE

THE RELATION of man to the animals has not been settled by anthropology. Darwin did not prove to his own satisfaction that man descended from monkeys. There was always a "missing link." The strongest evidence that man and animals are related is found in the animal characteristics of man. Man is "strong as an ox and vigorous as a horse." He is "brave as a lion and vicious as a tiger." He is "meek as a lamb" and "stubborn as a mule." Even Jesus, the most spiritual man this world has ever produced, is called "the Lamb of God."

This all goes to prove that there is an intimate relation between man and the animals. As there is but one life, so all things now manifest that original life and recognize it as the source of their existence, according to their intelligence. Men who live like animals, we class as barbarians. These are one degree removed from animals in that they have the latent Spirit-mind that will raise them to Spirit consciousness.

Adam is the generic name of the human race. In its evolution the race was separated into its component elements.

Man, the intelligence, longed for companionship, a "help meet," so formed Eve. Eve is called the "mother of all living." Here is evidence of the mother or feminine part of creative Mind. There could be no increase of the human family without the mother, yet our Bible translators have ignored the

mother principle written clearly in the original Hebrew and imposed a masculine God from start to finish. Of course the ideal man, the image and likeness of God, was created "male and female," which identifies man and his source as male and female. From this first chapter on the mother principle is ignored and God is continually referred to as "he."

The word Jehovah is mystical and those who search for the source and inner meaning of words claim that it is dual in gender and names both the male and female. So the word Jehovah is the name of the ideal man-woman through whom all creative processes are manifested. God Almighty should have been translated Jehovah El Shaddai, says Scofield. Scofield says Shaddai means *the breasted*. It does not require mystical insight to see that all this refers to the God Mother who promised to Abraham the great fruitfulness for which he is noted. The Almighty (El Shaddai) occurs thirty-one times in the Book of Job, giving him purity and fruitfulness.

In Exodus 6:2 it is written, "And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them." As is here stated, it was from the mother side of Being that the Israelites received the many promises of fruitfulness and success in all their undertakings. But when they are about to encounter the trials of the wilderness they are introduced to Jehovah, who rules with the rigor of the law. It may be that the persecutions of the Jews can be traced to this strict enforcement of penalties upon him who transgresses the law: "an eye for an eye, and a tooth for a tooth." Jesus taught forgiveness and love, thereby revealing the mother spirit, El Shaddai, that endears Him to the multitudes.

The Israelites were early ruled by judges, among them a woman, Deborah, until Samuel, the last judge, was approached by a delegation of the people with the request that he make them a king. "Now make us a king to judge us like all the nations." (I Sam. 8:5). Samuel warned them that a king would go to war and draft their young men, impose taxes,

and make them virtually slaves, but they insisted, and he anointed Saul as the first king of Israel. So for three thousand years the world has been ruled by the masculine mind under the name of kings. National greed, war, and conquest have since been rampant, until the whole world is engulfed in a suffocating whirlpool of destruction. The rule of kings has not been a success—retaliation and revenge have not brought peace between the nations. Now that the present war is ending the kings (male rulers) are again getting together to arrange terms for a lasting peace. Here a basic question confronts us: Can an exclusive masculine mentality frame a permanent peace agreement without the co-operation of El Shaddai, the divine-feminine? Judging from their past efforts the answer is no; they cannot. No woman has been invited to take part in this peace congress and the feminine mind, with its love and compassion, will be absent. It is true some of the kings have developed a modicum of compassion but not enough to overcome the dominant spirit of revenge that ever lurks when men consider the issues of war.

This is where our statesmen need to study the psychology of Jesus. "I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven."

This is good psychology and must be followed if we desire to establish a mental unity in which all the races of the world will function peacefully. As long as a thought of revenge is injected into world peace terms just so long will wars be fought. Every nation is convinced that its cause is just, and it resents any hint of punishment for contending for its rights.

The one and only means of ending war and establishing world peace is education. People who go to war to gain their ends are ignorant of the fundamental principles of Being and need also to be taught the laws of thinking, both as regards their own minds and as regards the relation which their thoughts bear to the race mind.

When our world leaders invite women to join in their peace planning, we shall witness a new and far more effective

mental attitude toward those who disrupt our civilization with their insane attempts to rule the world by force. Such persons are mentally sick and need spiritual treatment.

Nations like persons are subject to mental aberrations and can be healed in like manner. Progressive physicians are daily giving more study to the mind as the source of human ills. In a recent "Diet and Health" column the popular medical writer Dr. Logan Clendening calls attention to this growing recognition by doctors of the mind as the source of disease. He says: "Most forms of indigestion are due to emotional upsets. Indeed most forms of heart disease, uterine diseases, kidney disease—every other organ you can name—are due to emotional disturbances. . . . And nine tenth's of any doctor's practice is made up of this group. If he treats them entirely from the organic standpoint he fails."

It is the mother principle in Being that heals. It was the divine-feminine, El Shaddai, in Jesus that had compassion on the multitudes and healed them. Tradition says that the book of Job was written at least five thousand years ago. Yet in the 22d chapter we find, "If thou return to the Almighty [El Shaddai], thou shalt be built up."

There is pressing need in the world today for this building-up Spirit of the Lord. Great cities have been destroyed; the lands of many nations have been laid waste; men, women and children are starving; there is much misery where war has laid its withering hand. All this has come about because men have not exercised the love of God in their relations. Now after three thousand years of masculine rule the God of love is calling to us:

"If thou return to the Almighty [the Divine Mother], thou shalt be built up."

It was the mother love in Jesus that inspired this call of compassion and love:

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not!"

The Great Physician

BY OMER A. HODGMAN

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

THE MINISTRY of Jesus Christ was given to mankind to prove beyond doubt that "with God all things are possible." Today we hear so much about incurable diseases, and cripples in bondage to the thought that their case is beyond healing. Let us not be deceived by appearances. We have but to ask, believing. This means believing in our eternal oneness with the Christ idea within us and by so doing calling forth into visibility the fruitage of our divinity.

Several years ago, I became interested in Unity through *Youth* magazine, sent to me by a friend. That magazine is now called *Progress*. My reading of the magazine brought new light on the subject of Truth. I subscribed for UNITY magazine, and it did my heart good to read of the several healings others had been experiencing through the practical application of Truth. I too needed the realization of healing in my mind, but I had failed to accept a perfect body as being mine, until through UNITY I learned that God's will for me is perfection, wholeness. It did not take me long to grasp the idea of health and drop from my consciousness the picture of disease. It became clear to my mind that the Unity teachings were just what Jesus taught on this earth. I had heard the gospel preached, but I had not seen healing of the body being accepted as part of the mission of every Truth student.

Man has long been deceived into thinking that if sickness came upon him it was God's will. Death was inevitable. Yet in the Scriptures we find no references to sickness and death as part of God's plan for His children. "I came that they may have life, and may have *it* abundantly." Today we are enlightened through the study of metaphysics, and see God

as life, love, intelligence, wisdom, power. Knowing that His will is good, we come to adore Him, not to fear Him.

I wish to share with you my first experience in applying what Truth I knew to bringing forth a perfect healing in my body. I had been wearing a rupture pad for some time and had been told that only an operation would remedy the condition. Year after year I tried to drop the idea of having to be operated on. One day while reading Doctor Cady's book *Lessons in Truth,* I decided to place my faith in God and remove the pad I was wearing. I found however that something more than removing the pad was necessary, namely faith in God as perfection. We all have faith, and failure to demonstrate healing does not mean we lack faith; but we misuse it. We must place all our faith in God, the good.

I found myself replacing the pad, believing that it would relieve the pain. It was not surprising that the pain left, because my faith was in the pad, not in God. That evening I read an article and found the key needed to unlock the door of the Christ consciousness for a perfect healing. The article asked the question "Are you clinging to the crutch?" Yes, that was it; and the next morning found me taking the pad off and destroying it. Throughout the day the appearance was very strong that I had not been healed, but I could not disbelieve in His word, "Ye shall receive." I removed even the idea of futurity from my consciousness, and claimed healing as mine, then and there. The next morning upon arising I found no appearance of the rupture, and it has never reappeared.

This healing of course gave me greater faith in God and less faith in appearances. I then ventured on to make other demonstrations. I took off my glasses and destroyed them. It was a wonderful experience to behold my eyes being strengthened through holding the following statement:

I see with the clear vision of God.

Along with using this statement I exercised the muscles of my eyes. When any part of the body becomes inactive and is not used daily, the result is imperfection. It was also my

daily plan to read sentences in different-sized print, pinned on the wall. From the largest type down to the smallest, I found myself reading with normal vision.

After this healing, I tried to heal my lung, which had what are called tuberculosis germs. I held fast to the thought of my lungs as being perfect. I could see t. b. as meaning only "true blessings." To t. b. (man-named) I gave a new meaning and learned that things in life are just what you name them. They can be a blessing or otherwise. I could see my lungs not only as blessed but as blessing others through every word I spoke. I used the affirmation:

I breathe God life daily, and my lungs are filled with God substance. I praise God for the perfect freedom that is now mine.

There have been several healings in my body, all proving the omnipresence, omnipotence, and omniscience of God, constantly working within me, seeking to press forth more and more good into my mind, body, and affairs.

"Believe . . . in me." The me as given in the Scriptures refers to the Christ. Let our faith be strong in the Lord, and in the power of His might. Believe in the Truth of Being, not in the false appearances of mortality. "Be ye transformed by the renewing of your mind." I ask you dear ones, as Truth seekers, to acknowledge the good as being the only presence and power in your life and affairs. Deny that which is not in exact conformity with Truth. Be not blinded by manifestations bearing the marks of a misconception and misapplication of divine ideas.

When we find that our body is not manifesting the good according to divine will, it is well to say to ourselves: "I am a son of God, and as such bear only the beauty of His perfection."

Remember at all times that everything was created by the word, and we outwardly picture our thoughts, which bear testimony to man to our present understanding of Truth and to just what use we are making of the Truth we know.

We have but to touch the hem of His garment and

make contact with the Spirit within, even as did those who sought healing at the time of Jesus' ministry on earth.

Fast for a while from adverse thoughts. Note the difference when you abstain from thinking in terms of two powers and accept one. The appearance of disease in the body is proof of double vision or, as it were, of seeing through the mirror darkly. It is not at first easy to hold fast to the ideas of health, peace, and plenty when apparent pain is present, disharmony and discord in affairs, and seeming lack with its limitations. Neither is it easy to walk, when a baby, until through practice we have used the muscles of the legs. Use the Truth, not merely read about it. Instead of marveling at the body beautiful of those enjoying health, step into the current of life yourself and become immersed in it.

Make no statement unless you want it to become manifest in your body or affairs, statements like "It is slippery; I am afraid I'll fall," "It is stormy out, I'm afraid I'll catch cold." See yourself as divine, not as subject to any form of limitation. Remember that you have to give an account of every thought, every word, in the day of judgment, and that day is *now*.

When we speak the word, let it be with power and authority. Let it carry with it faith to produce that which we are really asking for. Let us be aware that the Great Physician is ever with us and always ready to serve us. We become filled with His life as we lift our consciousness above the apparent ruins about us and behold heaven (state of harmony) in our very midst and the birth of Christ taking place in our soul.

We all have received a special invitation to come and follow the Christ. We must accept this challenge if we are to succeed. Through this acceptance we can witness the rolling away of the stone and the setting free of our body temple from the evils of sense consciousness.

Become better acquainted with God through prayer. Prayer is the way to effect unification with the Father. When we say, "I and the Father are one," we feel to a certain degree the contact with the Infinite, and there seems to be a

letting go of the empty nets of appearances. All error is empty, void of power and substance, except to the extent that you give it these by your thoughts, words, and actions.

All problems originate in consciousness and must be solved in consciousness. This is where the real demonstration takes place, and what we outwardly behold is but evidence of the use we have made of God's Law.

My blessings go out to all who seek healing in mind and body and adjustment in affairs. To you I say, accept the challenge of the invitation of Jesus Christ: "Come, follow me."

Where Was I?

Irene Stanley

"Where are the nine?" the Master said
To the one who returned to thank Him.
Ten who had been saved from the living dead,
New lifeblood flowing clean and red
Through firm, strong limbs—away they sped.
Then one returned to thank Him.

Those nine who were hastening on ahead,
The nine who forgot to thank Him,
Wherever their eager footsteps led—
To their different homes, to the tables spread
With the best suppercloth and the lightest bread,
For the nine who forgot to thank Him—

No matter now. But would I in their stead—
Would I have remembered to thank Him?
I aver that I would as I seek my bed.
Yet I walked today with an easy tread
Among men; in comfort and peace I fed—
And did I remember to thank Him?

An Affirmative Prayer

ESSIE J. CROLEY

THE FOLLOWING prayer has helped many to realize and demonstrate health, harmony, and supply. Its chief value is its appeal to the imagination in the matter of conceiving man's relationship to God, His oneness with God. In dealing with each of the seven main attributes of God, Universal Mind, and their expression through man's mind, any and every problem of man's experience is covered, and the use of the prayer brings about an all-round unfoldment like that which took place in the life of Jesus.

GOD IS LIFE, and I am life expressing itself. This life bubbles up within me. It flows freely from the top of my head to the tips of my fingers and to the very tips of my toes. Every muscle, every nerve, every organ, every gland, every cell is vitalized and energized by this divine life. Father, I thank Thee.

GOD IS LOVE, and I am love expressing itself. This love scintillates within me, radiating out from me like sunshine, making me joyous and happy, and magnetic to the good in everything and everybody. This forgiving radiation dissolves every false sense (pain, doubt, fear, hate, greed, and the like) and sets me free in mind, body, and affairs. Father, I thank Thee.

GOD IS SUBSTANCE, and I am substance expressing itself. I live, move, and have my being in a sea of substance. It is responsive to my every thought and word. It is "mind stuff" from which every visible thing is formed, God being not only the giver but the gift itself. Food, shelter, clothing, money are all mine by divine right, and I mold them by faith, imagination, and my true word. All things come *through* me and never *to* me. Formless substance becomes formed and manifest through me. My body too is this substance, light, Spirit. Father, I thank Thee.

GOD IS INTELLIGENCE, and I am intelligence expressing

itself. It is the wisdom that guides me in all my ways. It is the "*light* which lighteth every man, coming into the world." I recognize the light and obey its guidance. Father, I thank Thee.

GOD IS POWER, and I am power expressing itself. Mastery, power, dominion were given me in the beginning, and they reign supreme in my life and affairs. God power in expression through me enables me to accomplish the divine design of my life. It gives me the energy to unfold and evolve toward complete expression of my Christhood. Father, I thank Thee.

GOD IS PEACE, and I am peace expressing itself. This peace is tranquillity, serenity; conscious well-being. Father, I thank Thee.

GOD IS JOY, and I am joy expressing itself. The joy that Jesus came to disclose is finding expression through me. It is zeal; it is enthusiasm; it is consciousness of the goodness of divine law. The joy of the Lord is my strength. Father, I thank Thee. In the name of Jesus Christ I thank Thee.

It has been said that religion cannot be explained, but must be demonstrated. This is deeply true, as every man may prove for himself in his daily life. Holding Truth in consciousness, acting upon it, trusting to it, not only frees man from the bondage of sin, but clarifies the Truth to him. There is no greater joy and satisfaction than that which comes from the realization of Truth perceived and acted upon. The futility of depending upon one's own knowledge, strength, and ability becomes only too clear to each of us, sooner or later. Conversely, the certainty of victory full and perfect becomes ever deeper as we trust Spirit.—SCIENTIFIC CHRISTIAN TRAINING.

Your Unclaimed Legacy

HERBERT J. HUNT

MOST OF US have had a quiet smile at that old story of the little fish who in the simplicity of his piscine mind inquired of the senior members of his family where he could obtain a drink of water! He seemed entirely unaware of the fact that there was water, water everywhere, and all he had to do was to help himself! Likewise we have been profoundly moved by a number of pathetic stories telling of folks living in abject poverty, yet at whose disposal all the while were large sums of money just waiting to be claimed! Perhaps they were heirs to vast wealth; but because they were ignorant of the fact they were compelled to drag out a miserable existence in dejection and poverty.

Is it possible however that while we see these situations as they affect others, we ourselves may be in the midst of a somewhat similar experience and yet be totally unaware of the fact? There is an old saying to the effect that the spectator sees most of the game. Nor is this surprising. Those who are in the midst of things often miss the important points, simply because they are so close to what is going on. And there may be many wonderful things awaiting us—many of them right at hand—if only we could see them and take hold of them. It may be that we too are heirs to untold wealth, yet the wealth may be as far away from us as if it had never existed simply because we do not realize its proximity.

Many, many years ago Paul wrote to his friends at Corinth, saying, "All things are yours!" But how many of those Corinthian Christians really believed him? These selfsame words are addressed to us today. Think of it. "All things are yours!" But do we believe the statement? Some folks do. Yes, some are actually taking hold upon these inspired words, realizing that they are heirs to untold wealth and that this wealth is coming into manifestation in their life and affairs. But why should not all of us enjoy this abundance? Why

should any of us go on living a hand-to-mouth existence, whether in regard to health, wealth, or happiness, when all the good things of the universe are thus placed at our disposal? The truth is that this legacy of all-good awaits us, every one of us, and that all blessings may be ours. Life may become meaningful and purposeful, and we may enter into the enjoyment of what has been thus prepared for us from time immemorial. All things are ours!

But before proceeding further we must give serious consideration to two very important points:

First, there must be an actual realization of the truth. Sense consciousness ever seeks to impress us with the idea that we occupy a very inferior or dependent position in the great scheme of things, and that we must ever look to the favor of some higher power to supply us with the necessities of life. This higher power needs to be pleaded with, flattered, cajoled, if we are to obtain a sufficient supply of these needful things. It may be that sometimes, under special circumstances—that is to say, if we can establish ourselves in favor—something beyond the bare necessities of life may come our way. A favored few may enjoy experiences of abundance; but the great majority seem forever doomed to suffer the hardships of lack! While the few may seem to have everything they want the many are forever seeking vainly after something that will satisfy.

As an example of this, glance through some of the old prayerbooks and notice how often the word "give" occurs. Again and again we find it recurring; until we are almost inclined to believe that the entire universe consists of nothing but an infinite vacuum, forever pleading for something wherewith to be filled! Thus sense consciousness would have us believe.

But the truth is that God's creation is a complete creation. "God saw everything that he had made, and, behold, it was very good." This pronouncement in Genesis could not have been made in regard to an incomplete creation, one in which something was missing and which would give rise to this

everlasting "Give, give, give!" "All things are yours!" Whatever things we need, whatever things we desire, these things already exist and are waiting to come forth into manifestation in our life and affairs. The mere fact that we desire or need a thing is in reality a guarantee of its existence. H. Emilie Cady's definition comes readily to mind: "Desire in the heart, says Doctor Cady, "is always God tapping at the door of your consciousness with His infinite supply." That such a supply is adequate, nay, more than adequate, is made clear in Scripture, which affirms that God "is able to do exceeding abundantly above all that we ask or think."

We must believe then that this great legacy, consisting of all things needful in lavish abundance, is ready and waiting for us. In a word, all the opulence of God is at our disposal. "All things are yours!"

The second important point is this: If this Great Legacy is to be really ours, we must learn to take hold of it, to use it, and in general to act as though we were the ligitimate heirs.

Thus far perhaps we have been begging, beseeching, pleading, for slight favors; while all the time the wealth of the universe has been at our disposal! But the good will never be thrust upon us. This would constitute interference with our free will, a divinely implanted principle of our being that God Himself always respects. All things are ours, potentially; but we must take hold of these "things," use them, and actually enter into possession of them by our own positive choice and act. Then and then only will these "things" become ours actually.

Lest we should hesitate to do this, lest we should fear that by so doing we might be overstepping the mark and going beyond what is right and proper, suppose we read a verse or so of Romans: "For as many as are led by the Spirit of God, these are sons of God. . . . The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Could anything be plainer? Not only has God pro-

vided all things for us, but we have a positive right to claim these things because we are His children! If only we would believe this, yes, actually believe this great truth the Bible is continually seeking to impress upon our consciousness, instead of continuing to think of ourselves as worms of the dust or dogs that eat of the crumbs that fall from the table, how much happier, richer, fuller, freer, our life would be!

And now let us examine the legacy itself and see what wonderful things are awaiting us:

The first is an abundance of life.

What is it that we need most? Indeed what is the one thing that makes our very existence possible? The answer is life. Yet in time past how have we thought of life? Usually life has been regarded as a brief, transitory thing, at best of a very uncertain character, and scarcely worth the time and effort involved. Some folks, it is true, have found a certain consolation in the contemplation of another life, somewhere in the "beyond," although how and when this is to be attained is not very clear. But suppose instead of following this unsatisfactory line of thought, we read a clause or so from our legacy:

"I came that they may have life, and may have *it* abundantly." "He that believeth hath [not 'shall have'] eternal life."

These are positive passages, passages that speak of the true life. But have we yet made that life ours? Have we dared to claim it? Have we even thought about claiming it; or have we just settled down into the race error of "three score years and ten" and "what is to be will be"? The following paragraph, quoted from Charles Fillmore's book *Talks on Truth,* is significant:

"If we would realize the larger life, we must believe in it; we must begin to affirm it as ours here and now. And what kind of life do you conceive this eternal life to be? A life that goes and comes? Affirming eternal life, would you say, 'I feel tired and weak; I wish I had a little stimulant to tone me up'? Certainly not! You would meet the feeling

of weakness with an affirmation of strength; you would meet every evil suggestion with a denial of its reality and a strong word of Truth. Sound words quickly tone up the mind and body, and there is never a reaction of weakness following their use."

Suppose then we make our first claim upon our legacy by thus affirming life:

The new Christ life is now filling my entire being, and I am vibrant and athrill in the realization of perfect health.

The second legacy is a wealth of love.

Life is important, but something must be added to make it really worth while. Life may be likened to a great house, a mansion perhaps, but it needs an occupant; it needs something, someone, who can transform this house into a home. Life will be thus transformed as we read and enter into possession of the second item of our legacy:

"Behold what manner of love the Father hath bestowed upon us."

Unfortunately the general tendency is to think of love in a very limited way: as emotion or affection, as expressed between certain individuals. This is very beautiful and is certainly not to be despised, but it is only part of the story. To think of love in this limited way is like thinking of a single drop of water when we might have the entire ocean, or of a tiny trickling rivulet when the mighty cataract of Niagara is at our command! Divine love, entering into our life, does a mighty work, far beyond anything that can be pictured by words. It raises our consciousness to sublime heights, causing us, as Paul puts it, to "sit with him in the heavenly *places,* in Christ Jesus." To quote Charles Fillmore again:

"When love, the universal magnet, is brought into action in the consciousness of our race, it will change all our methods of supplying human wants. It will harmonize all the forces of nature and will dissolve the discords that now infest earth and air. . . . The earth shall yet be made paradise by the power of love. . . .

"We have been taught the beauties of love and its great

power in the world, but no one else has explained that it has a center of action in the body . . . The man or the woman who has not developed the love center is abnormal, is living in only partial exercise of consciousness."

So once again we must exercise our prerogative and claim this important item of the legacy as our own:

Divine love is now reborn within my heart, and I become a mighty magnetic center, both to attract and to radiate all good.

The third legacy is an all-satisfying peace:

There are many interesting items included in this wonderful legacy of ours, but time does not suffice to enumerate them. There is one however that does call for special mention, for without it the legacy would not be complete. Let us read once again:

"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you."

It is rather unfortunate that to our modern way of thinking the word "peace" has taken on a somewhat negative meaning, indicating merely an absence of war or of active hostility. In reality peace is a positive word, filled with rich possibilities, and its very utterance should prove a blessing! As used in the New Testament, the word "peace" has an altogether different meaning from that just referred to. It was the familiar Jewish greeting. When sending out the disciples, Jesus gave them instruction, saying: "Into whatsoever house ye shall enter, first say, Peace *be* to this house." This greeting was of course but the echo of the old familiar Psalm

"Peace be within thy walls,
And prosperity within thy palaces."

The word "peace" therefore signifies that sublime serenity and consciousness of well-being which has its roots in the realization of God's omnipotence and omnipresence. When such a peace is established within the heart, no outward circumstance can disturb, nor can any outward event disrupt the perfect contentment and serenity that is one of the chief

characteristics of those who really trust in God. This is the very blessing that is here offered to us in our wonderful legacy: "Peace I give unto you."

Surely then there is only one thing for us to do: Accept what God so graciously offers to us: Life, the life abundant; and this means good-by to all our disturbing ailments, pain, and suffering. Love, love divine, bringing perfect harmony, and attracting to us all good. Peace, peace that passes all understanding; that brings rest, contentment, and true joy in its train.

Yes, that is really all we have to do: Accept. A wondrous legacy is awaiting us, a legacy of life, love, peace, and all good. Perhaps we have not claimed it thus far. Why not claim it now?

Willingly I accept what God so freely offers to me, and through faith and practice I enter into a higher, fuller, deeper understanding of life, love, and peace, the unsearchable riches of Christ.

Seeking First

The Father knows that we need bread
And gives us daily store,
If we seek for His kingdom first,
We shall have bread—and more.

The Father knows our every need;
And seeking Him through prayer,
We shall be clothed in raiment fine
As are the lilies fair.

We shall not lack for any good,
We'll hunger not, nor thirst,
If with our heart and mind and soul
We seek God's kingdom first.

—*Evelyn Gage Browne*

Christ Made Manifest

L. STEVENS HATFIELD

THIS MORNING I dropped my pocketbook on the floor. It opened as it fell, and when I stooped to pick it up these words came to life on the page:

"Christ is my life made manifest."

"My life is Christ made manifest."

The word "manifest" intrigued me. I use it daily, have used it daily for years; but this morning it seemed to have new significance for me. It seemed to invite me to investigate it, to become more friendly and familiar with it. I began to wonder if I really knew what the word meant or if I just imagined that I knew. My search proved illuminating.

According to Webster, it means "evident to the senses, especially to the sight; hence obvious to the understanding"; open, clear, visible, evident. To manifest is to show plainly, to put beyond doubt, to stand forth, to reveal, to appear to one's eyes.

The thought came to me that if I say that Christ is my health made manifest I am seeing myself in my mind's eye as the picture of health. No matter what the outer appearance may be at the present instant health is being manifested, is being made clear, is showing plainly, is being revealed in every part, visible and invisible, of my body.

"To each one is given the manifestation of the Spirit to profit withal."

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

The Christ self is always seeking to come into manifestation, always desiring to produce perfection. If it is health that is needed man speaks the word into being. Faith (Christ) takes hold of the idea of omniactive health, and through praise and thanksgiving man brings it into manifestation, into

the clear evidence of the seeing eye.

"Now the works of the flesh are manifest"—made plain beyond doubt!

All power, all the power there is, is vested in the mind of each individual. By faith and trust in his own indwelling Christ the individual man makes use of this power and brings the fruits of his desire into manifestation. However you may declare health or plenty or faith for yourself or another from now until the end of time, but unless you begin to live, to think, to talk, and to act health, plenty, happiness, it will never become operative in your life. Christ must be made alive in you before He can be manifested in your life.

A recent experience will show you what I mean. One morning a short time ago my husband and children went to town, a distance of ninety miles from the ranch. The day was glorious, snappy, and cold but bright, without any threat of a storm, and when they left my husband said they would be home before dark.

I made the day profitable by doing a number of things that had been waiting to get done, and the time passed quickly. Almost before I knew it it was dark, and to my surprise my family had not returned. Supper was ready and waiting. Six o'clock passed, then seven and eight and nine. I was getting uneasy. All but the last fifteen miles of the road to the ranch was either paved or graveled, so I knew they would have no trouble until they left the highway—then anything might happen. There was a stretch of muddy road where I had once been stuck for four hours. There was a sharp turn onto a narrow, railless bridge where, if the car went off, they could all be killed. As I waited hour after hour I conjured up all the harrowing pictures that can infest a troubled mind. I saw the car stuck in the mud. I saw my family injured, unable to go for help. I even saw them dead.

A sharp noise outside broke my chain of dire thoughts. As I listened tensely but quietly for the familiar sound of the car my Christ self asserted itself. It was as though a voice were saying, "Now that you have exhausted all the

calamities you can think of, why not see what good thing you can bring out of this?"

I was so shocked at my backsliding in the time of need that I began at once to think of all the good things that could have happened. I had got as far as the thought that perhaps they had stayed in town to finish a bit of business that my husband was quite anxious to complete when it began to rain —pour would be a better word—and once again visions of calamity came in a flood into my mind.

They were of short duration this time, for I had got hold of a bit of Truth—the hem of Christ's garment, as it were—and I meant to hang onto it at all costs. I forced myself to think good thoughts for a while. It was a whipsaw business: good, bad; bad, good. But the good gradually began to dominate and by two o'clock I was so calm and sure that my family were safe and sound and in God's care wherever they were that I went to bed and slept soundly until morning.

When I awoke the world was a sea of mud. No car however powerful could turn a wheel in it. The negative thoughts tried desperately to gain control again, but I had caught the Spirit of truth and I meant to hang onto it in spite of anything that could appear in the outer. Through the long stormy day I declared that God, the good, is all there is, so nothing but good could come into my life. Just before six I saw a team coming down the grade toward the house. A neighbor was bringing my family home.

The story was brief. The car had got stuck in the mud the night before and the family had had to walk three miles to the home of Mr. Brown, a rancher, for help. Mr. Brown, knowing that my husband was not too well, had insisted that they stay all night with them. They had refused at first, thinking how worried I should be. Then finally they agreed that as I was a Truth student they could send me the thought of safety, and they were sure I would get it. Had my thoughts not been so turbulent the message would have come through at once instead of being delayed until two o'clock in the morning.

"Now know I that Jehovah saveth his anointed;
He will answer him from his holy heaven
With the saving strength of his right hand."

Since that night I have tried to increase my knowledge of God. As I go about my daily tasks I try to feel the Christ working with me. I acknowledge His power. I thank Him for His help. I keep in His Spirit. I tune my consciousness to His presence and when I need Him He is always there.

Daily I assure myself that Christ is my life, the Spirit of life in me. Living as though I really believed this, I am no longer subject to ill-health, unhappiness, poverty, doubt, lack of love, or any negative thing. Christ said, "I came that they may have life, and may have *it* abundantly." The goal of my life is to manifest Christ so completely that I may take on the glow of immortality and radiate the inner light of God, good, to all whom I contact.

My mental attitude, thoughts, and words are the creative influences in the world in which I live. The word of Truth makes divine order manifest. The word is the seed and is quickly multiplied when stirred into action. Looking for signs or results instead of steadily facing "our Father who art in heaven" carries with it a doubt and anxiety that has no kinship with the faith that is the forerunner of answered prayer.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." It is wisdom to trust God for supply, for health, for protection, to feel Him so near that all our agonizing fears are done away with in our consciousness of His presence. With this presence a living part of us we go forth strong, alert, active, ready, and eager to do our part toward bringing forth the good we desire in our own life and in the lives of those whom we contact.

The Christ mind is the connecting link between man and God, the Creator and ruler of the universe. Jesus tried to make all people understand this. He said: "I and the Father are one." "Who hath seen me hath seen the Father." "I can of myself do nothing," "the Father abiding in me doeth his

works." Failure to recognize Christ in himself has kept man a pygmy when he should have been master of himself and his environment.

The highest aim that any soul can have is to bring Christ into manifestation. Let the Christ be exalted in your mind as the supreme good toward which all your being is drawn and His overcoming, uplifting power will be manifested in your life.

Think: *Christ is my abundant life. My abundant life is Christ made manifest.*

Christ is man's infinite capacity for good: Good health, good wealth, good environment, good work, good play.

Man's mission in life is to manifest the Christ, to grow into Christ perfection. It is an inspirational mission, a mission that makes life glow with an unquenchable flame.

My life is a torch of faith, lit by the love of God.

It is the effort to grow that keeps man progressing and interested. The reaching inward for Christ, the effort to manifest Christ, gives zest and sparkle to life.

The object of all prayer is to raise the mind to the Christ consciousness through which all true manifestation is accomplished.

We should expect a change to occur in ourselves and in our affairs when we pray. We should expect to become conscious of the love and peace and joy and harmony and health now active in us. Christ manifest is a feeling that all is well with us. If it is Christ as health we want to see made manifest, we should feel health welling up in us. If it is plenty, we should feel abundantly cared for. Never give a thought to the negative side of health or wealth or that is what you will experience. Keep your thoughts positive to the good no matter how contrary the outer appearance seems to be.

Thoughts alone are not enough however. Unless you have the feeling that what you think is true your thoughts will avail you nothing. Think your desire. Speak the word. Feel it taking hold in your life. Then act as though you are now in possession of what you want and nothing can keep it from you.

The author of Proverbs said, "As he [man] thinketh within himself, so is he." As Truth students we can go a bit further and say, As a man feeleth in his heart so is he.

Affirm daily: *Thy luminous mind lights my way, and I feel Thy divine presence manifesting itself in me.*

Think often of the promises of God.

"Thy right hand, O Jehovah, is glorious in power;
Thy right hand, O Jehovah, dasheth in pieces the enemies [my negative thoughts]."

"I have set Jehovah always before me;
Because he is at my right hand, I shall not be moved [by any seeming evil]."

"He shall stand at the right hand of the poor, to save *him* from those that condemn his soul [thoughts and feelings of negation]."

"For I, Jehovah thy God, will hold thy right hand [manifest myself to thee], saying unto thee, Fear not; I will help thee."

Psalm of Prayer

Courtney E. Cottam

Oh, God of the nearness, ever-present glory of the earth,
Teach us to sing to the rhythm of Thy heartbeat;
Let Thy words of eternal Truth beat in cadenced
Lyrics in our soul;
Let Thy music be a chiming that mutes all earthly tones;
Let Thy symphony of life swell in anthemed majesty;
Let Thy song of prayer be this: "Love ye one another."
Then surely Thou shalt dwell in men's hearts forever,
And through Thee they shall find a singing peace.

How to Demonstrate

THE THIRD STEP IN DEMONSTRATION

STELLA TERRILL MANN

Part Three

THE FIRST TWO STEPS in demonstrating are asking aright and asking in faith. The third step is what I term "waiting on the Lord."

One does not have to go through the whole mental process. No, but every demonstration is made up of those three parts, whether recognized or not, just as walking is made up of desire, decision, and motivation. We seldom stop to think it out that way, but once we did. We had to in order to learn.

Demonstrating can become as automatic as walking or eating. We can afford to forget all the necessary steps when we've done them well and thoroughly so often that there is no hitch between steps; when we go from desire to decision to action as a whole instead of considering it as made up of parts.

Let us look at this third step. What does it mean to "wait on the Lord?"

To wait, says Webster, means to "look (mentally); to be in expectation; to be or remain ready to serve or execute orders; to act as attendant or servant." That definition contains the three points on which most of us fail in connection with the third step of demonstrating.

First we forget to allow for the element of time, and growing fearful or anxious, we dig up our planted seed. Next we fail "to be in expectation" of God's answer, and so we hurry around and worry around and end up trying to do it ourselves. Lastly we forget "to be or remain ready . . . to execute orders; to act as attendant or servant."

Each of these points deserves separate consideration. Take the element of time in waiting on the Lord. Present in everything in the universe we observe this element of time. Some things seem to happen instantly, as swiftly as light, which

travels 186,000 miles per second. The great distance that light travels in one year is called a light-year. And it takes four light-years for the light of one of our nearest stars to reach us.

Again, we realize and make allowance for the fact that it takes time to produce an apple from an apple blossom, to build a house from felled trees. It even takes time to turn the most talented singer into an opera star.

Our confusion grows out of the fact that it takes but an instant to get an idea, to wish or want for something. So when it comes to looking for answers to our problems we are impatient of time. We do not dig up a radish seed to see if the laws of nature are being kept, but we forget to "wait on the Lord" when we plant a spiritual seed.

We fail "to be in expectation" of God's answer when we grow impatient and try to do the job ourselves. If we want an electric iron to heat up we first make sure all the apparatus involved is in working order. We plug in. The iron begins to heat. If we tested it too soon, decided the electricity could not heat, we would be ignoring the element of time. To get impatient, pull the plug, break the connection and decide to try to heat it over a gas flame instead, would be failing to expect the law to work.

But it is our failing to work for the Lord or being a servant to Him that is so often overlooked or hard to follow. If we are absolutely honest about it we shall have to admit there are many times when we fail "to be or remain ready to serve" and to "act as attendant or servant."

If our own prayer is to be answered, we must be willing to be used as the answer to other persons' prayers as well. Certainly we should be willing to take orders.

The following case covers all three points in demonstration, asking aright, asking in faith, and waiting on the Lord.

A man and his wife came to me for help in getting a loan to buy a small grocery store. The man had lost his own, forced out of business by a big chain store that came to his neighborhood.

We began with the first step, deciding by the method of analysis just what to ask for. "Even if I got another store," the man said unhappily during the questioning, "I would just go broke again. There is no longer any place left for the small businessman; no longer any need of him."

He had voiced a deep bitterness that had to be eliminated before we could go further. We talked about the law that forever keeps man moving forward. After a while he was able to say, "The chain stores have proved a blessing to many, and are good for everybody but the individual small-store owner perhaps."

"But progress does not necessarily mean hurt to anyone," I said. "It means growth for all. If you have been shoved out of one job, then you are due for another. It is not a loan you want, for that would be asking amiss. What you want and have a right to expect is your rightful place, your constant and abundant supply. But to demonstrate that you must believe that there is another place, that supply is yours, that leaving one line of work does not mean there is no other."

The man had once been a farmer. Questioning revealed the fact that he was not so much interested in a grocery store as he was in food itself. He loved to think about it, talk about it, from seed and soil, through growing and packing, to putting it on the table, and he had an unusual store of knowledge about foods in general.

Personally I can help people only when I can apply the teachings of Truth to things they already know and can readily understand. From there we work on to the next step. So with this man I began our talk about faith, about asking in faith, by talking about the laws of nature that he knew and could believe in. For at that time he did not know much about spiritual law, that is, he had not identified the two as one.

He could not believe there is something that hears prayers and desires and does something about it. So I said, "You do believe there is a power that operates in such a way that the

seed takes what it needs from the soil, the sun, the air, and the water in order to develop to its destined end, don't you?"

"Of course," he said surprised that anyone should question it. "Moreover," he added, "I am sure the seed has intelligence enough for its need just as a cow or chicken has intelligence enough for its need. Every farm animal knows how to go about its business in order to live and grow and reproduce after its kind. So do plants."

"Do you believe you have as much intelligence as a grain of wheat, a sitting hen, or a bawling calf?" I asked.

He laughed a little, thought it over quietly, and said: "You mean if they know what to do, how much more do I know? But here I am without a job, and I don't know what to do!"

"The grain of wheat cannot say, 'I will not grow.' It can but obey its nature. The chick cannot say, 'I refuse to hatch,' for it too is bound by the laws of nature. But man has free will. He can and must choose. God has brought us as far by instinct or 'blind nature' as we are to go apparently. From here on we can use the law and progress to higher and higher things. Or we can refuse. In short, we can become gods or live the life of dogs. God has placed this wonderful possibility in our hands, but He does not force us to use it. Therein lies all our glory and all our shame."

"You mean," the man said, "that it is up to us. Well, I want to use this possibility, I want to know what to do that is best. I want to make decisions and carry them out. Why is it I cannot?"

"You are holding onto your problem too tightly," I said. "You must let go, drift. Let God handle it by guiding you. Suppose you have fallen into a lake. You hit bottom; you grab onto the roots of an old tree or ledge of rock to cling to for dear life. But you wouldn't save your life; you'd drown. Let go and you'll float up to the top."

"I feel as though I were stepping off into space," he said, "when I think of trying to work outside a grocery store, which is all I've done for years. I'm nearly sixty now."

"All right," I agreed. "Step off into space! Make up your mind that God has taken hold of your hand and that as long as God has hold of your hand you can't sink or fall or go in the wrong direction. But until you really let go God cannot take hold of your hand. God never forces man. Man has free will."

The man finally saw that we should not ask for a specific thing. He said: "I see. We don't know enough to ask like that. Too many things are involved. We don't really know what is good for us!"

At this point the man and I set to work to the end that he would be led to his perfect place, a place that would be to his liking, that he could fill happily and well. He used this affirmation: "God has me by the hand, leading me now to perfect peace and plenty."

Nearly two months went by. The man and his wife passed through many black moments. Several times the man tried to answer his own prayer by calling at grocery stores and asking for work. Refusals made him very unhappy. Then he would "get back into harness" and try the Truth way. A job did materialize far across town that would have taken him several hours' travel daily. He could barely have lived on what he could earn at it. Yet he would have tried it but for our talking it over and throwing it out as his own idea of desperation and fear, and not God's idea at all.

During all this time these two people looked for ways to "serve the Lord" in their neighborhood. They were amazed to find how often they were called upon in all sorts of ways. It helped them to keep calm and remain assured their need "was being met as rapidly as it could be arranged."

Then the answer came. The man called on a large firm that grows food commercially. You may say it was mere chance that the onetime grocery man happened to read an article about the handling of frozen foods and became so interested that he read everything he could find on the subject. I say it was guidance, just one part of the total necessary to the answering of his prayer.

In this case, every person involved was previously unknown to the man. The new job was the best and most satisfying he had ever held. It took him to a State in which he never had thought of going to live or to look for work. His big surprise was in finding how much he had to give the world. He was worth a great deal more than he had ever realized. He later agreed with me that it would have been unfair for him to take a little job when he was capable of filling the larger one.

Problems are the normal thing in life. By them we grow. Each new problem is a new opportunity. It is not the new problem that hurts or frightens us but what we think about it. We can control thought. We can develop an attitude of welcoming these new opportunities to grow; and to do so is to line up with laws that forever protect us and lead us step by step through life.

My experience in working with people and their problems as well as working with my own problems has convinced me of two things: first, that there simply is no problem without an answer, that the problem and the answer are parts of one whole. This problem-answer combination can be compared to stair steps. The riser is the problem; the answer the platform to which it leads and which it supports, and on which we stand while getting ready for the next step up.

These steps always lead up. For this is an expanding universe, a growing world. All live things grow. We are living things. Every problem is an urge to grow.

The second fact of which I am certain as regards people who are trying to solve problems by prayer, by demonstration, is that few people have a high enough opinion of themselves: they are better at solving problems than they realize. They can do more work and better work than they ever dream of. They are like icebergs; only one tenth of them is visible. The other nine tenths lie dormant in them, as nine tenths of the berg lie beneath the water.

I would not have true humility turn to bragging and egotism. For that is the worst method of selling oneself too

cheaply. But I would have more clear-eyed, quiet conviction that we are divinely created and that we cannot fail; that there is no problem without an answer. The trouble about feeling too humble, too much like a "worm of the dust," is that we use it as a screen to hide from work; to do ninety per cent less than we are capable of doing.

There is indeed an answer to every problem. Emerson is quite right: "our highest duty is to be of good cheer."

But how many problems? Most people think there are as many problems in life as there are people to experience them. At first glance it would seem to be true. But on closer examination, there will be found but three basic problems in all the world. These three confront all people on earth and most of us every day.

Once these three basic problems are understood life presents a pleasant pattern and becomes an exciting adventure. It becomes a sure thing instead of a gamble.

The things we need to solve the three basic problems are the things for which we can pray aright and not amiss. To understand them is to be on the road to seeing that the solutions are there waiting.

To understanding them is to know ourselves and our fellow men as well. This knowledge enables us to deal with every problem involving people and to eliminate the confusions of life.

In the next article we shall discuss the three basic problems of life.

To Be Continued

BLESSINGS FOR THOSE WHO ARE AWAY

The light of God surrounds you; the love of God infolds you; the power of God protects you; the presence of God watches over you.

Elder Brother

I've always felt that He who died for men
Wants not the servile pose, the bended knee,
But wants His own to walk with Him again
As did the men of yore in Galilee;
Prefers the title Brother, Neighbor, Friend
To that of King, whom men adore yet fear;
Prefers to walk in humble ways and lend
Encouragement and helpfulness and cheer.

I think we should not worship Him as one
Who dwells apart in some far-shining star:
He's one who helps in trouble, shares in fun,
And feels our heartthrobs every place we are,
And drinks with us the sweet or bitter cup;
And if perchance we fall, He helps us up!

—*Lida Marie Erwin*

Strategy of Victory

SHELDON SHEPARD

CIRCUMSTANCES ARE NOT all equally easy to manipulate. There are broad calm stretches on the ocean of life where little seamanship is required for successful sailing. And there are currents and winds that only a master can negotiate. Naturally nerves flutter a bit when the blackout signal comes. It is more difficult to keep bright when we feel the shadows that hover over our friends in the uncertainties of terrific warfare. The unco-operative machinations of selfish forces and their maneuverings for private advantage while our loved ones face the ultimate sacrifice are irritating and disgusting. There is grave uncertainty at the prospect that every institution we have learned to value may be on its evolutionary way out. There are times when poise and peace are hard to attain, and the present is one of the most difficult of such times. But it is also the time of faith's opportunity, the day of demonstration of the sublime truth that which dominates us is within!

Jesus referred to this element of experience when He declared that out of the heart come the forces that determine destiny. Out of those deep emotional forces, the inner drives, the subconscious, the something within are the issues of life. When the values of living seem to be controlled by other things, it is because we have not recognized the inner source of power; we have not directed it and built it up as we should.

The word "heart" is used in the Bible to refer to that part of the personality which we sometimes call the subconscious. It involves the urges, drives, by which we live, the intelligence that runs the body, the tastes and appetites we develop, the responses we make to all stimuli of events, persons, conditions, and circumstances. In most instances of its use in the Bible, the term "soul" refers to the animating life presence. This includes the heart and also all other phases of the personality. When the soul is healthy, right,

"saved," the heart is pure and wholesome, and its "issues" are desirable. When the heart is right, life is right. When the soul is good, life is good. Nothing else is so important to anyone. "What is a man profited, if he shall gain the whole world, and lose his own soul?" Still the springs of his life will be impure, unsound, polluted. And no matter what else he has, life is a loss. In that expression, Jesus referred to the deep sources that may give out love, faith, and blessing. Nothing can compensate for their loss.

In these days of rampant evil men and nations may well ask the old question, "What is a man profited, if he shall gain the whole world, and lose his own soul?" We are aware of ruthless hordes marching in armed might across captured lands that they despoil. And we are sure, deep in our heart we are sure, that there shall be no profit to them, because they have lost their own souls. They have bankrupted themselves of chivalry and justice, drained their hearts of the milk of human kindness, betrayed their own honor, and sold their own souls for a chance at world domination through merciless might.

In our hope for the victory of justice and a permanent peace in a better world one of our reliances is this terrible fact: We believe that the leaders of the pillaging vandals have lost that something which would give them a rightful place in the counsels of the future. Not on time nor on increasing preparations are our hopes so soundly based as on the conviction that we have a national soul that is worth preserving.

Here lies our best-founded hope. Such a victory as we hope for must be prefaced by our saving our own soul. All conquests are as nothing if they are won by a strategy that betrays the soul. Difficult days bring temptations to forget everything but the blind struggle for military conquest. Let us remember that no triumph is worth while unless we deserve it. No lasting victory can come to him who is not worthy. The way is being prepared for the expression of vast spiritual forces for the betterment of humanity, and

lasting security is to be found only in harmony with this purpose.

For that reason we are sure that all the advances of our enemies are preparations for their downfall. We know that at a most unexpected time and in unpredicted ways the breakdown of physical power will evidence the emptiness within. We know that the inner worth of a country devoted to ideals of humanity and democracy may at any time so clear itself of handicapping selfishness and nationalism that its power can sweep forward toward the establishment of the rule of justice and the spread of opportunity.

So we have now two tasks. We are caught in the great world struggle. And we must line up with our friends and fellows scattered all over the world, with aspiring forces endeavoring to bring an end to aggression. But we have also this other, perhaps more important, task of growing into worthiness of victory. We may be sure that the Spirit of life will choose a civilization for the new day, not by skin, color, not by language, not by religion, not by flag. The ruling influences of the world to come will be chosen by the forward-moving Spirit on the basis of their suitability as an expression of the practices whose ruling time has come.

The principles of tomorrow are the fundamental theories of freedom and equality that are a part of America. They have now reached the time for world-wide recognition. Resistance to them is the violent death struggle of the past. Our security lies not in departing from any of them for the sake of expediency but in our bringing fuller allegiance to them in the confidence that they are so linked with human destiny that the powers ruling the earth cannot permit us to be destroyed or weakened. Our finest strategy is to preserve the soul of America. The principles of democracy, the practice of co-operation, the spread of opportunity, the reality of brotherhood, these we must preserve and upon them we must rely. Spiritual forces are stirring to bring a better world out of this crisis. The ultimate victory belongs to those who are worthy of the new day.

As individuals we remember that in behalf of ourselves, our country, and humanity we have a supreme opportunity of service in the preservation of our own soul. The inner integrity and the depth of character that belong to right and Truth, abiding in temples kept by the Ruler of the universe—these are our protection and our power. Safety, security, peace, and well-being are to be found in the temple of the rightness of the heart. There too waits the most important opportunity for service. We count upon the universal powers when we endeavor to make our soul such a dwelling place of the Spirit of justice and love and purpose that forces gathering material for tomorrow's better world dare not lose us. In those future days we shall be sorely needed.

If it is true that we are controlled by forces within ourselves, if out of the heart are the issues of life, if a person suffers loss when he trades his soul in exchange for the world, it becomes clear that the most important element in any life is this inner character. To seek it first is the only wise tactics of living. The most important thing to be told concerning any event is what it does to the inner life.

The vital question about every program is not how it comes out but how it is permitted to affect the heart.

Thus it is with personal experiences in the war, with our separations, with losses, with our gains and blessings. None of them is nearly so vital in itself as is what it may bring to the inner kingdom. No wonder the technique of living recommended by Jesus is to seek first the kingdom of God within. If one does that, one will have all the rest. The promise is not vain, nor a bit of magic. It is a description of a law of existence. It is a plain, simple understanding of the way of human life. Seek first the inner kingdom of God, of love and confidence, of human sympathy and good will, of trust in the power that rules heaven and earth, and all these other things will be added. For though the world may have fooled us, the dominating influence in life is still within.

Given the wrong direction, bearing fruits of strife and doubt, we may feel like crying out with Paul, "Wretched

man that I am! who shall deliver me out of the body of this death"? Or coming into our rightful function as the expression of the divine, we may give the exulting shout with which Paul at another time faced a hostile world: "I can do all things in him that strengthen me." In each case Paul testifies of an inner presence. At one time he calls it the sin that is in him, at another time the Christ that dwells there.

May we not feel any sense of weakness or shame or blame that we are not as fine as we want to be. May the desire to be better fire us with the revelation of our possibilities. When something not ourselves seems to compel us in the wrong direction, let us know that its influence is a messenger of hidden strength that we can wield. Let our weakness remind us of our potential power. May we have confidence in the ever-present force by which we can make our life noble, bring a real contribution to human needs, and fit in with the divine plan. If we are ever tempted to yield to a "sin within," let us be reminded of the Christ within. Let us exultingly face every situation knowing that, with His presence within us we can indeed do all things.

To those who have intellectual difficulties, who cannot believe this or that demanded by certain faiths, we say: Give up arguing, disputing, and intellectual puzzlings, and instead learn to pray. Keep on turning to God, keep on groping after Him, keep on lifting the heart, mind, thoughts, and desires to Him, or to somebody or something far higher than yourself. Do this and persevere with it, and greater light will come to you. You will become Spirit taught: you will know by direct knowing. Intellectual difficulties need not stand in the way. God is here and can be found and enjoyed now.—SCIENCE OF THOUGHT REVIEW.

Contribution to Infinity

ESTHER FRESHMAN

THERE ARE persons in the world today to whom we look up for their role as important individuals. They are playing a vital part in "history in the making." Their names will be remembered throughout the reading ages. We watch the shaping of their lives, we go back into their development, we watch their movements, we hang eagerly on their written and spoken words. We sense that they are having a decisive part in the shaping of the destiny of the whole world.

They do have a part. But so do you and I; and how we have developed our life, what the motives to our actions are, what we believe, what we think, what we say—that too is important, this is essential, in the shaping of the world. This importance, this responsibility of ours, is indeed great, but it should also give us happiness. Channing Pollock has beautifully expressed this idea in his essay "What's It All About?" He says: "The deepest happiness, it seems to me, is in the apprehension that we are part, and may be an essential and very helpful part, of infinity. Civilization is a pyramid to which each of us contributes his grain of sand, and every grain brings us so much nearer the stars."

We are, today, responsible for tomorrow. We have all been given some clay to shape, to work with. What form will your clay take? Will it remain shapeless, without promise, or will it take on lines of beauty, incorporating within itself the laws of artistic rhythm, thus constituting a proper contribution of individual creativeness? There must be design here, purpose, an inspirational quality by which those who come to gaze may benefit.

Tomorrow is in our hands. We are to prepare and strengthen the material upon which the future must be built. We contribute of our lifeblood to the future. What can we offer to tomorrow?

There are individuals whose spoken word is like a stirring

march to advance a worthy purpose. Why? Let us look into the character of the men and women who are the noble leaders of our lives and nations, who carry upon their human shoulders the tasks, the needs, of the entire world. The most splendid among our wise give of themselves, of their very richest selves. They have developed themselves to the utmost; they grow so that their pattern is one of greatness. Their lives are vast enough to encompass many things. Each day is vital to them, full of thinking, of learning, of doing, of accomplishment and unfolding to the utmost. Their every minute bears the stamp of activity; no moment passes over them colorless, unfulfilled.

You cannot give to tomorrow unless you use today to the full; unless you so build and enrich yourself so that you have the wherewithal from which to contribute. The greatest challenge of civilization is to us today. What we as individuals are going to contribute to tomorrow is of vital concern to all the tomorrows in time. No one can shirk this responsibility. It is going to take all of us to meet it.

Once we were left a legacy. A great poet and seer left us the wealth of his wisdom. Let us listen to what he had to say: "God . . . giveth strength and power unto *his* people." He had a good reason to believe this; it had been proved to him. In his faith and confidence he asked God simply:

"Oh send out thy light and thy truth; let them lead me:
let them bring me unto thy holy hill,
And to thy tabernacles."

Truth does not change. It is immutable. God is still giving strength and power to His people. We have only to make room for it and be willing to accept it. We have need of this reservoir of strength. Let us turn to the true source of greatness so that the supply of energy may flow through. Each of us may become the channel from today to tomorrow through which God is to permeate the soil in which the entire future must grow and blossom into rich and beneficent fruit.

Life is growth. The richness of our life can be measured only by the greatness of our development, the completeness

of our unfoldment. In the vast reaches of our self is sublimity. Wonderful is the gift each of us has to bestow on the future. We are a part of the eternal, of infinity. That which we can contribute to all time then is indeed endless, limitless in its fertility, never ending in its goodness.

Out of darkness comes our dawn. Out of the blackest night often comes the most glorious morning sky, greeting the day's sun with a song of color that has no counterpart in even the loveliest symphony. To mankind at today's stage in the march of civilization, with a mind capable of great heights of understanding, with wisdom and Truth accessible to all, the blackness about nevertheless looks endless and unfathomable. The terrain of the world seems to be in a landslide so tremendous and devastating that, even though it were to stop, man would look at the afterquietness with little trust.

But out of the depths of the most slimy soil comes beauty. This man-made chaos can still be made to swing into a formation that knows order, principle, nobility.

Out of formlessness has come form. Beauty itself is a creation. All life has been creation. The Creator has given unto us the glory and the happiness and the thrill of shaping, of changing, of making. The principles of design He has put before us, endless material, and access to His own ideal plan. The doors to Him are open, endless is His substance, never failing His wisdom, counsel, love, and light. All time has He given us; all infinity is ours in which to work.

We are still in the night, but it is almost dawn. The dawning and the day ahead are ours. The coloring, the beauty of it, the achievement within its hours—about all this we shall have much to say. The coming of this new day and what it is to bring and what it is to be is our contribution to infinity. All time will record it. It will take its place in the eternal calendar never to be erased.

What is to be our contribution to it? What is to be our "grain of sand"?

Two thousand years ago the Great Teacher came to this,

earth to teach of a brotherhood of man. He spoke simply and beautifully and from the heart. His life was a symbol and constant example of what He meant when He spoke of love, compassion, forgiveness, of all those noble qualities to which man might attain. That was His gift to mankind, and in two thousand years man still has not learned to use this generous and worth-while legacy. While some of us were at last beginning to understand the true meaning of selflessness its opposite, selfishness, was running rampant over the world; while love was at last becoming a word full of pride, a word full of fine usefulness, hate broke loose and spilled itself over land and sea and even broke into the pure air above. When the light and word of God were about to be translated into living practice, a cold darkness spread itself over everything, blotting out the light, muffling the word.

Yet even as the blackness of this horrible sequence of events confronts and surrounds us, a grayness is to be noticed about the edges, and there rises a white light, pure, crystal white, perfect in the form it takes, and from its depths there comes forth a warmth that is the living glow from the heart of man. The whirling blackness evolves into beauty, and from it dawns the true brotherhood of man, for all men bring to it each his "grain of sand" and it is indeed a mighty pyramid, reaching to the heavens above.

Your grain of sand? Personal development. Your contribution to the future? The utmost fulfillment, the perfect realization in your own individuality of life at its finest. This is a personal responsibility that reaches from you to your neighbor, to your community, throughout the city, the nation, until it encircles the entire world.

Our true development comes from our nearness to God. Spiritual attainment is man's highest achievement, his greatest good. When we open ourselves to the all, then this all is ours to give. We are no longer the little; we are the great, the vast, and it is this which it is our privilege to share.

A writer on religion has said: "The gifted spirits who

win forward steps for the race or add grace to daily life seek to extend these values to others, and that is, in the language of religion, to live to the glory of God."

We are all gifted to the extent that we are able to add "grace to daily life," and therein lies our true contribution to infinity. Our greatest gift to time and to mankind is our fullest possible expression of God. It is in this "expressing" of Him that we come to the true worth of being.

Perfection is not the privilege of the few. It is a legitimate ideal for all. Perfection, as we know it, is of God. Man too is of God. It is a problem of the whole rather than of a few parts. All channels of God must be open, all must be media of expression, before the ideal state can be attained. All of God must be allowed to come forth to all of mankind and through all men. There cannot be a brotherhood of all mankind with some of the channels of God closed. Perfection therefore becomes an important individual problem.

If each of us realizes his importance, his vital part in the eternity of time, then his contribution to infinity is no longer haphazard, a matter of chance, but it is a way of living to be lived, an achievement to be realized. We must make of our life all that it was intended to be; we must permit it entire fulfillment. In the individual realization of Truth and in the sharing of its goodness we shall then make the valid and magnificent contribution to infinity for which God has blessed us and placed upon us the stamp of His divinity.

There is power in blessing. So that your friend may receive the greatest possible good from your gift to him of a Unity subscription, won't you give him a daily blessing and pray that the message of the magazine may lift him to the realm of joy, peace, and freedom.

Preparation

MABEL B. PECK

TO THE INDIVIDUAL who has found his true self one thing is outstandingly clear, namely that living the true Christ life is a matter of continual preparation.

People miss fine opportunities because they have not bothered to prepare for anything in particular. We often hear in passing conversation the words "How are you?" The reply is "Oh, I'm getting by." And that is usually how it is too. They are just getting by on their jobs, barely meeting the rent and the grocery bill, hardly able to get around physically, and just holding their own mentally, to say nothing of unfolding spiritually.

These are the people who are constantly looking for some new medicine to cure their diseases, some quick way to get a little money, some new place in which to find the harmony their souls so long for.

The individual who has visioned the truth about himself however begins to realize that there are really no bargains in life. There are no short cuts to success. There is only one true source of health, and that is the inner health found first within oneself. The individual also begins to realize that the one who is being really successful in any field of endeavor is continually preparing to make his best effort better, planning and preparing new and better ways to serve in his present capacity, and ever on the alert for new channels through which to express and serve.

He realizes that there is a definite purpose in life itself. He sees that each individual fits into it in divine order, and that to find this divine order or principle of right relations is the first step in preparing for the development of the life expression or service that is his individual part in the divine plan, the stirring up of "the gift of God," within him.

All legitimate business is God's business; and a legitimate business always serves the end of making men finer, richer,

and happier for having received this service. In truth we do not take God into our affairs and business; we enter into the affairs and business of God. The business of God concerns all mankind: there are no exceptions. The success of the individual depends on how truthfully and faithfully he expresses and serves God in his efforts to benefit mankind.

A person begins to live according to the standard of Truth when he realizes that preparation for the development of his Christhood is the only foundation upon which to build success in any endeavor. The individual who is developing his Christhood, you may be sure, is following the Christ pattern within him as it is revealed to him from day to day. Jesus set forth the spiritual principle, but to each man is revealed his own individual pattern as he applies these principles. Step by step he eliminates from his life those things which are not conducive to true development and learns to make right and good use of those things which are conducive to it.

There is an inner and an outer preparation. Both are essential. The inner preparation comes first. It has to do with being still before God, our Creator and Father. It means hours and days of undivided attention to the Spirit within. "Be still, and know that I am God"; that is, be still and know the I AM within you, which is God. The Spirit within does not speak with a loud voice from somewhere outside of man; it speaks through the inner impulse or desire or, shall we say, "inspiration."

"There is a spirit in man,

And the breath of the Almighty giveth them understanding." The inner preparation consists in getting thoroughly acquainted with what God wants us to do. When there is an inner impulse, a strong desire to be or do something, we should pray for more and more light upon it until we are sure that to be or to do this thing will be of benefit to mankind as a whole. If the desire is persistent, giving us no rest until it is satisfied, then we should go ahead to bring it into manifestation with the utmost confidence, because this is God speak-

ing directly to us, committing to us a great trust and responsibility.

> Our wishes, it is said, do measure just
> Our capabilities. Who with his might
> Aspires unto the mountain's upper height,
> Holds in that aspiration a great trust
> To be fulfilled, a warrant that he must
> Not disregard, a strength to reach the height
> To which his hopes have taken flight.

Inner preparation means becoming acquainted with God within us to such an extent that we can interpret our inner stirrings and inspirations and know just what we want to do and "know that we know." It is always well to "tarry in Jerusalem," our spiritual center until we are sure, before we do anything.

If we are thoroughly prepared within, the outer preparation will take care of itself. For we shall then be guided and directed as to just what to do outwardly. The outer preparation concerns our education, the methods and equipment with which to bring forth the inner ideal or purpose. Methods and equipment are constantly changing to meet the needs of the expanding consciousness, as does also our ideal of outer education. We must not be afraid to let go of old methods and equipment, for Spirit is constantly unfolding new ideas and requiring us to discard old ways and means. In this consists our spiritual, mental, and physical unfoldment.

Often the unfolding individual thinks it is necessary to compromise or to try to make his new ideas fit into the old pattern, as he may seem to be in an unsuitable environment and surrounded by people who are still clinging to the old order. If there is one thing above all that the awakened man must realize, it is this: He is a creator. His purpose should not be to try to make his new ideas fit into the old patterns, nor should he compromise with his principles. He does not create by making compromises with principle or by fighting or arguing with his fellow associates. He creates by rendering "unto Caesar the things that are Caesar's" and steadfastly holding to

his divine ideal doing the thing at hand to the best of his ability with the tools at hand to do it with, and doing it with a quiet inner faith and steadfastness in his vision. In due time the old methods will give way to new.

It is these marching souls who create the "new bottles" for the "new wine," "a new heaven and a new earth." These are the saviors of the world.

Jesus was well prepared for the work He was ordained to do. We have reason to believe that Jesus spent years in preparation for His brief ministry. But how effective was that ministry! He was a master of spiritual principles. Even His enemies called Him "Master." He could open their books and teach them. His thought and word and action were well organized. He knew definitely what He was supposed to do. He spent long hours listening carefully to the Father. His speech was clear-cut and telling. We do not ever think of Jesus as speaking idle words or wasting energy in fruitless effort. Everything He said and did was charged with purposefulness. His life was authoritative.

Unless we too have something to say or do that stands out as a direct contribution to the life of mankind, something that will feed the inner need of man, something that will help him to a higher level of thinking and living, then it had better not be said or done, because our voice will only be lost in the babble of voices and our energy wasted in fruitless effort.

We may not always realize it, but the true Christ man within humanity is ever listening for the voice that is attuned to His own nature. The true spiritual body in every individual is ever yearning for the thought, word, and action that will bring it forth in all its power and beauty.

"My sheep hear my voice, and I know them," said the Christ through Jesus, and this is true. The Christ within responds only to the thought, word, and action that are attuned to His own nature. It is good for us when we learn that all thoughts, words, and actions out of harmony with the nature of Christ are unprofitable. Christ is all essential things

to all men. The art of living consists in eliminating the non-essentials and placing the essentials in their right relation to each other.

Why do our classics in literature and music live on and on from generation to generation and come to be considered an essential part of our education, while other writings or compositions flourish and are popular for a time and then are forgotten? Because the writers of the books and the music that have become immortal adhered to the law and order of the universe. There is in them the quality that makes them eternal, birthless and deathless, something that the inner man of every generation responds to. And we may be quite sure that these authors and composers spent hours communing with their own indwelling Spirit, days and weeks and years, yes, their whole lifetime, in practicing and preparing.

If we too would leave our "footprints on the sands of time," we must "toil upward" through the days and nights if we are to be prepared to meet and express the wonders and beauties of the new life that God, our Father, is to show forth "throughout all ages, world without end."

In the Christianity of the Gospel there is very little trace of asceticism. The delight in life is clearly indicated, and the only sort of self-denial that is taught is the self-denial that ends in simplicity of life, and in the joyful and courageous shouldering of inevitable burdens. . . . It is clear from the accounts of primitive Christians that they impressed their heathen neighbors not as timid, anxious, and despondent people, but as men and women with some secret overflowing sense of joy and energy, and with a curious radiance and brightness about them which was not an affected pose, but the redundant happiness of those who have some glad knowledge in heart and mind which they cannot repress.—A. C. BENSON

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, February 6, 1944

UNITY SUBJECT—*Substance and the Law of Increase.*

INTERNATIONAL SUBJECT—*Jesus Feeds the Multitudes.*—Mark 6:35-44; 8:1-9.

35. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent;

36. Send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

37. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat?

38. And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes.

39. And he commanded them that all should sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.

42. And they all ate, and were filled.

43. And they took up broken pieces, twelve basket-

fuls, and also of the fishes.

44. And they that ate the loaves were five thousand men.

1. In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them,

2. I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:

3. And if I send them away fasting to their home, they will faint on the way; and some of them are come from far.

4. And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place?

5. And he asked them, How many loaves have ye? And they said, Seven.

6. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.

7. And they had a few small fishes: and having blessed them, he commanded to set these also before them.

8. And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets.

9. And they were about four thousand: and he sent them away.

GOLDEN TEXT—*I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.*—John 6:35.

SILENT PRAYER—*I increase the good in my consciousness by dwelling on it in thought and allowing other things to drop out of mind.*

In the realm of consciousness "a desert place" is a state of mind in which conscious thought is suspended and the recuperative power of the subconscious mind can do its work. The substance of Divine Mind finds expression in ideas, and

these gain entrance to consciousness through the subconscious mind. This is the field where the law of increase is first seen at work in the mental realm.

An idea may enter the mind through either the conscious or the subconscious area, but before it can become subject to the law of increase it must find rest in the subconsciousness. As a seed is planted in the soil and the resultant plant does not appear on the surface until after the roots have struck down into the soil and made the plant fast there, so an idea that is to bear fruit in action begins to lay hold of the universal thought substance below the surface of consciousness. We "sleep over" an important idea or subject before reaching a conscious decision on the course we are to follow with regard to it.

Without a firm hold on substance we cannot nourish the multitude of thoughts that swarm through the mind in search of enlightenment. We cannot give them food until we have a nucleus of spiritual substance in the depths of our mind and heart. The disciples could not comprehend how five thousand people could be fed in a desert place unless they went to near-by villages and cities and bought bread enough for all. When we seek outside help or enlightenment as a solution of the questions that trouble our inner life, we are trying to "buy two hundred shillings' worth of bread." The suggestion is fantastic, for the true bread of life is found in the Christ mind within each individual. As we let this mind be in us through the avenue of consciousness, we learn to break the bread and see the unlimited increase that results. Twelve basketfuls of fragments is an immense increase to be realized from five loaves and two fishes, but when five thousand people are fed in addition to this we see the limitless nature of true substance.

We do not see the substance of true thought. It must be tapped through faith. Jesus said, "Do ye not yet understand?" when His disciples continued to think in terms of external supply of their daily needs. He wanted them to master the law of supply, but with negligible exceptions they failed to

do so. The same necessity confronts us. We too must learn to use the illimitable power of the mind to multiply the facets of Truth by bringing to light the varying aspects of the infinite.

Nature abhors a vacuum, and the infinite knows no emptiness. It is replete with substance, but the material-minded multitude still has "nothing to eat." With fertile ideas waiting in boundless variety to be sown in the soil of the subconscious mind, the material-minded person may nevertheless experience a famine. Those who have originality of thought, who are brimming with ideas and the initiative and energy to develop them, are our mental capitalists who enrich the race. Great originality is the chief wealth of the world. Mental acumen combined with spiritual consciousness can develop the ideas that fill and surround the world.

Jesus demonstrated the nature of the law of increase, and taught His disciples that faith was necessary to its proper use. Faith in the unseen is still necessary if we are to profit by that law. We understand increase in the external world, or we at least make use of it if we do not fully understand it. We sow a little and reap much, trusting to the fertility of the soil and an adequate supply of sun and rain. We do not know all the conditions that underlie the law of growth. Life is veiled in mystery; but we unravel the mystery by developing our faith in the unseen world of which we are a part by virtue of our mental and spiritual nature.

QUESTIONS

1. In the realm of consciousness what does "a desert place" represent?
2. How does an idea make contact with substance in the mind?
3. Do ideas from external sources bear fruit in the mind before we make them our own?
4. How do we lay hold of the substance of true thought?
5. Who are mental capitalists?
6. How do we use the law of increase in the mental and spiritual world?

Lesson 7, February 13, 1944

UNITY SUBJECT—*Exaltation and Service.*

INTERNATIONAL SUBJECT—*Jesus on the Mountain and in the Valley.*—Mark 9:2-8, 17-27.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;

3. And his garments became glistering, exceeding white, so as no fuller on earth can whiten them.

4. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.

6. For he knew not what to answer; for they became sore afraid.

7. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.

8. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

17. And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;

18. And wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

19. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

20. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming.

21. And he asked his father, How long time is it since this hath come unto him? And he said, From a child.

22. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou

canst do anything, have compassion on us, and help us.

23. And Jesus said unto him, If thou canst! All things are possible to him that believeth.

24. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.

25. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26. And having cried out, and torn him much, he came out: and *the boy* became as one dead; insomuch that the more part said, He is dead.

27. But Jesus took him by the hand, and raised him up; and he arose.

GOLDEN TEXT—*I believe; help thou mine unbelief.* —Mark 9:24.

SILENT PRAYER—*Through faith my understanding is quickened to catch a vision of the glory of the Christ mind.*

Throughout the Gospels light represents understanding. The story of the Transfiguration therefore becomes a record of the transcendent undestanding of the Christ mind. Although the understanding of Jesus Christ remained constant by reason of His conscious unity with the Father-Mind, it is reasonable to conclude that prayer may have heightened as well as deepened it and that the exaltation felt by the disciples when He prayed in their presence opened their inner eyes to behold, if only for a moment, the glory of full understanding.

Light makes clearly visible all that the darkness blots out of our vision. If we had always lived in darkness the boundaries of our external world would be small indeed. Understanding likewise enlarges the boundaries of consciousness, so that we may be considered broad-minded, liberal-minded, universal-minded, and so forth. Conversely lack of understanding narrows our world. If the light that is in us be darkness, Jesus said, how great is the darkness! If the best that we know leads us to harm others in the hope of im-

proving our own position or condition in life, we are ignorant of the true meaning of life.

Spiritual elevation or exaltation of mind and heart wipes out all personal littleness, narrowness, envy, hate, greed, malice, and a host of unnamed negative states that make life a thing of horror instead of a divine gift. The importance of worshiping God and of gaining an exalted state of mind cannot be overemphasized. Prayer and obedience to moral law contribute to exaltation. Developing spiritual vision or an inner awareness of cause and effect with an intuitive grasp of Truth (prophecy) contributes likewise.

Someone has said that ideas thrive on action and that the thing to do is to have ideas plus action. The squirrel racing in the cylinder of its cage represents action without ideas. Ideas without subsequent action represent impractical dreaming, chimeras. Ideas carried out in action make life dynamic and put the world forward by that much.

When Jesus came down from the mount of Transfiguration He was immediately confronted with a problem case. The disciples had tried and failed to heal a stubborn case of epilepsy. The father of the epileptic child doubted that a cure was possible. "If thou canst do anything, have compassion on us, and help us." The human cry for help, uttered or held silently as longing, has gone forth through all ages of human history. Mankind has always needed more strength, more life, more health, more substance than it has been able with its limited understanding to command. Help does not always come because we do not always lay hold of infinite wholeness. Faith has sometimes proved inadequate to the task. "All things are possible to him that believeth." We need help first with our faith. Like good butter from which all moisture has been expelled, it must be worked down and made firm.

The firming of faith can be done by anyone, for it can be put to the test in small things as well as in great. Those who use faith habitually have the most satisfying life experience. Theirs is a sense of being not alone, of having

their powers complemented by divine power, their thoughts quickened by Divine Mind, their being exalted by communion with the universal Spirit. God is not an exalted personality, but Spirit within them. When Jesus took the boy who had "a dumb spirit" by the hand and lifted him up, the boy "arose." As we catch the vision of the Spirit of life in all the universe we learn to master our world.

QUESTIONS

1. What does light represent throughout the Gospels?
2. How did the exaltation of Jesus on the mount of Transfiguration communicate itself to the disciples?
3. What contributes to exaltation of mind and heart?
4. What should rightly follow exaltation?
5. How is faith made firm?
6. How are we taught to master our world?

Lesson 8, February 20, 1944

UNITY SUBJECT—*The Greatness of the Christ.*

INTERNATIONAL SUBJECT—*Jesus Teaches True Greatness.* —Mark 9:33-39; 10:13-16, 42-45.

33. And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way?

34. But they held their peace: for they had disputed one with another on the way, who *was* the greatest.

35. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all.

36. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them,

37. Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38. John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.

39. But Jesus said, Forbid him not: for there is no

man who shall do a mighty work in my name, and be able quickly to speak evil of me.

13. And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.

14. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16. And he took them in his arms, and blessed them, laying his hands upon them.

42. And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

43. But it is not so among you: but whosoever would become great among you, shall be your minister;

44. And whosoever would be first among you, shall be servant of all.

45. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT—*The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.*—Mark 10:45.

SILENT PRAYER—*I find true rest in humility of spirit.*

Aspirations toward greatness are naturally suspect for the reason that they often spring from a desire to serve the self rather than humanity. The one who yearns to do some good deed that he may command the applause and admiration of others is as far as possible from real greatness. Greatness consists in a desire to know Truth for Truth's sake and to spread this understanding far and wide.

Whoever yearns to know Truth must be willing to gain his knowledge through whatever channel it may come. He himself may not choose the channel, but must accept what it brings him gratefully and gladly.

To produce a well-rounded life the faculties must be developed together. One cannot well be given pre-eminence and the others kept in the background of the mind. Whole-hearted service requires a certain amount of detachment from the self, and this the self-centered person cannot attain.

The glory of the Christ is in doing good as a matter of course to those who need help, not in striving to excel others in the exercise of even such admirable traits as love and wisdom. Good must be done unself-consciously if it is to benefit the doer as well as the receiver.

The little child is a symbol of obedience, humility, and teachableness as well as of eager interest and insatiable curiosity. All these traits are present in greatness. Brother Lawrence may have aspired to greatness at some time in his life, but the story of his life shows that over a long period he was content to be a cook in a monastery. He is known for his humility and for his faithful performance of menial duties. He never complained or thought of the work that he was doing as beneath him.

To serve others acceptably it is necessary to lay aside the critical faculty and cease to disparage others as well as one-self. No one can be humble while he thinks of himself as superior to others or considers his work better than theirs. He may immerse himself in his work and devote himself to it to the exclusion of other interests. Under such hands work moves forward without lapses or inattention, but the aim in such a case is to get the work done, not to exalt the self.

Whoever has the mind of Christ in him has also consciousness of God, since the two are inseparable. "Whosoever shall receive one of such little children in my name, receiveth me."

The Christ is great in compassion and breadth of vision.

It matters not whether one who is doing good work in the name of the Christ follows this or that avowed allegiance. He follows the inner light also. Greatness hews to the line and is loyal to Truth.

The little child takes what is told it on faith. We must use our faith as naturally and wholeheartedly as the child does if we wish to gain inner and outer harmony and conscious well-being. To excel in the qualities that are developed to the full in the spiritual-minded individual requires patience. To be "servant of all" takes self-discipline of a high order, understanding, loyalty, and love. He who possesses these qualities desires to share his gifts with others. It is in giving that we learn the meaning of greatness.

QUESTIONS

1. Why are aspirations toward greatness sometimes misleading?
2. Does every experience convey a measure of understanding of Truth when we are diligently seeking Truth?
3. What does wholhearted service require with respect to the self?
4. How does the doer benefit by doing good?
5. What traits in the little child are characteristic also of greatness?
6. What is necessary before we can serve others acceptably?
7. How do we most surely learn the meaning of greatness?

Lesson 9, February 27, 1944

UNITY SUBJECT—*Acknowledging the Christ.*

INTERNATIONAL SUBJECT—*Jesus Presents Himself as the Messiah.*—Mark 11:1-10, 15-18.

1. And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,

2. And saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

3. And if any one say unto you, Why do ye this?

say ye, The Lord hath need of him; and straightway he will send him back hither.

4. And they went away, and found a colt tied at the door without in the open street; and they loose him.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. And they said unto them even as Jesus had said: and they let them go.

7. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

8. And many spread their garments upon the way; and other branches, which they had cut from the fields.

9. And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10. Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

15. And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves;

16. And he would not suffer that any man should carry a vessel through the temple.

17. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

18. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

GOLDEN TEXT—*Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am.*—Mark 14:61, 62.

SILENT PRAYER—*Through* I AM *I claim and express my divine sonship.*

The spiritual world of cause that surrounds us on all sides and in which we live, move, and have our being is an invisible but very real world nevertheless. We make con-

tact with it through the use of the I AM, the directive power in us that we can use to develop in ourselves true understanding and power. This power enables us to claim the Christ as our indwelling divine principle, just as Jesus claimed it.

The high priest asked Jesus, "Art thou the Christ, the Son of the Blessed? And Jesus said, I am." No claim is too high for the one to make who actively expresses the Christ Spirit. If we hesitate to use the emphatic form that Jesus used, we may affirm: "The Christ Spirit is in me, and I give it full expression." This too is a high claim, for it presupposes self-dominion and mastery, without which the Christ does not gain entrance to the conscious mind of anyone. These powers of self-dominion and mastery must be asserted and must prove themselves in practical tests.

Bethphage ("house of unripe figs") represents the nature that has not been tried or tested. Untried natural powers are not in condition to produce anything of value. They must be developed through practice in those who understand their place in human life. Bethany has the same meaning as Bethphage, and signifies that the negation has been overcome.

When skies are fair and all goes well the Christ is easily acknowledged. When everyone else is acclaiming the divine in an individual life, nothing remains but to join the multitude and spread palm branches in the way. It is when clouds gather and the multitude deserts the ranks of the acclaimers that acknowledging the Christ is so important and proportionately difficult.

It is important to have faith in those whom the world holds unworthy of faith. Jesus honored Judas Iscariot on the night that Judas betrayed Him. The gracious appeal to the better nature of Judas gave him a last chance to assert this nature. We cannot know when such an appeal may take effect and a change from sense to Spirit be made. It will not be made in the face of distrust and suspicion, for these prevent constructive action in the mind of the person against whom they are held. To acknowledge the presence of the

Christ in a person may call forth the expression of Spirit.

Most important of all is our acknowledgment of the Christ in ourselves. No matter what the appearance may be we should confidently acknowledge the Christ indwelling in us. If tempted to feel hatred of another we should affirm, "I am the expression of divine love and feel no hatred for anyone." If we appear to be ill we affirm, "I am one with eternal life, and I give that life perfect expression here and now." Jesus claimed eternal life boldly, and we can take the same way that He took, for it is the true way.

"My house [body] shall be called a house of prayer for all the nations." The nations represent varying aggregations of thoughts that use the body as a tenement. These thoughts can be brought into divine order through prayer. When we fail to set our thoughts in order our body becomes a prey to discordant forces that rob it of health, peace, and the other blessings that are its portion under divine law. Instead of a temple of the living God it then becomes a den of these thieves of true thinking. Our right as well as our duty is to train our thoughts to call forth and our words to give utterance to the Spirit of the Christ within us.

QUESTIONS

1. How do we make contact with the inner world of Spirit?
2. In what words may we most convincingly claim the Christ Spirit as indwelling?
3. What do Bethphage and Bethany represent with respect to our inner nature?
4. Why should we continue to have faith in those who appear unworthy of it?
5. What house should be called a house of prayer, and how can we make it so?

Pray for Victory

Silent UNITY

The light of Christ guides me in all my ways.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

MAY I tell you of one of my particular blessings. Some time ago I was very ill—heart gone wrong and just about everything wrong. I asked for your help, and I have been steadily improving. The other day I went to the doctor for a check-up; he says I am perfectly well, and if I take care not to become overtired, there is no reason why I cannot remain so. God has been very good to me.—*B. M. M., Washington.*

I WISH TO express my gratitude and appreciation for your prayers and treatment, which I requested a few weeks ago with regard to a small growth that I had had on my face for the past three or four years, and that I had been advised to have removed by surgery.

I declined to have this done and wrote to you for treatment instead. Now I am happy to tell you that the other night as I sat reading the growth opened all by itself, I cleansed it, and now there is not the slightest trace of it or any opening in the skin at all. I suffered not the slightest discomfort while I was cleansing it, and it is completely gone. —*M. A., New York.*

SOME WEEKS ago I wrote to you asking you for prayers for an ear ailment. The doctor had advised me I might lose my hearing. I wrote you as soon as I left the doctor's office; and thanks to you and the help of Unity and God, I am now

completely healed. I cannot tell you what a sudden relief I have had after writing you and the pain I suffered until I took it up with you and received your help. I praise God for His goodness.—*M. B., Ohio.*

A FEW months ago I wrote to you about some growths on my eyes. They were getting so large that friends would speak about them. I want you to know that they have disappeared entirely. How I do thank you, as I have already thanked God many times.—*N. W. B., New York.*

THIS NOTE is to thank you for the prayers for my grandson, who was a victim of infantile paralysis when I wrote to you a few months ago. You will rejoice with us and thank God, for the child has recovered wonderfully, being able to walk with only a slight limp, which we know and trust will also disappear.

The doctors in the hospital were surprised at the way the child responded to treatment. What they did not know was that the child had been placed in the Master's tender care and that daily we were all holding for the child the prayer you so kindly sent for our use; or shall I say we constantly held the prayer thought and saw him only as well and strong again.

As you know, my son is a Unity student and has been for years. Being a Unity student myself, I was therefore the one who immediately asked you for prayers.

We join in thanking God and thanking you for the wonderful recovery that took place, truly a demonstration of God's own love for His children when they trust Him.—*P. L. G., California.*

****

My Help Cometh from Jehovah

PLEASE SEND me twelve copies of *The Mental Equivalent* by Emmet Fox. I want to help spread the Truth. I have been helped so much by my study of Unity that I would like to help others. Thanks so much for all blessings and prayers. I

love all the Unity magazines. They are wonderful. God bless all Unity workers.—*M. W., California.*

I AM DOING better now than ever before in my life, and I feel it is all because of what I have learned since reading UNITY. I started in 1938—I think that was the first year. I feel so grateful to UNITY, and I want to say that everyone to whom I have sent the magazine is better off.—*L. M. P., Virginia.*

I HAVE READ many of your prayers and magazines and just love them; they make my religion seem so practical. Christ also seems so near to me. I love to tell my friends of Unity, and I also have many friends that are deeply interested in it. —*Mrs. H. N., Massachusetts.*

HOW WE enjoy your monthly UNITY magazine. After we read it from cover to cover and reread some of the articles for the second or third time we then pass it on to others to enjoy and get spiritual understanding from.—*W. H. J., Arizona.*

He Shall Have Abundance

IN AS FEW words as I can, I wish to let you know of all the good that has come to my husband and me from our last use of the prosperity bank. We sold two lots that had been in our possession twenty-five years. Also we had a summer cottage that we wanted to sell this summer, and we are so thankful to say we found a buyer who is very reliable. We prayed for both these sales. We thank God for all this good that has come to us, and we thank you for your prayers for our prosperity and success and for all the other help you have given us. It is great to talk with God and feel that He is always with us. May God bless you all in your wonderful work. —*Mrs. C. S. F., New York.*

IN THE EARLY part of August I wrote to you for a prosperity bank and gave you the names of three people to whom I wish UNITY mailed for a year. The bank was received Au-

gust 16, and about that time I got a job of typing to do, and when it was finished, another similar job. On September 17 I was offered five or six weeks of office work. I had not had any work for a year, and all this work was received without my solicitation.

My husband is in the pottery business, and usually his sales are very poor in summer. About the time I received the bank he made some nice sales, and sales have been better than ever before for this season of the year.—*Mrs. L. E. W., Georgia.*

I WONDER if you would be interested in knowing that since I have been using the prosperity bank, I have been able to pay off a mortgage of fifteen hundred dollars on my mother's home. I have not been employed during this time, but it just seems that money has come to me from the most unexpected sources and although at times I was retarded in my progress, due to repairs and the like that tenants asked for, I knew that this long-standing mortgage would be paid, and it was. —*Mrs. H. D., New Hampshire.*

I'VE BEEN using my prosperity bank faithfully for several months and do surely enjoy the "habit" of contributing to God a share, even though a small one, of my meager earnings. I have not only saved the usual amount but have been able to save another dollar.—*A. D. C., New York.*

Hearken unto Me

I HAVE been able to join my husband. He is in the navy, and we are now living in Fort Lauderdale, Florida. I cannot find words to tell you how wonderful God has been to us.

Right at the present time it is almost impossible to find a place to live here. Rents are beyond the servicemen's pay. Yet we only looked one day and were guided to a nice "duplex bungalow," and everything is furnished and in wonderful condition. We also have two big yards, one front and one back. I have not heard of any rent that is as low as that which

we are paying; and our neighbors are very nice people. —*Mrs. W. J. W., Florida.*

ABOUT two weeks ago I wrote to you for prayers to help our relatives find a home. Just three days after I received your letter and Truth statements we had a call from our pastor telling us of a home that was soon to be for rent. Our relatives are now living in the home, enjoying it very much, and finding it hard to believe, as we have had friends looking for months and months to find a place.—*Mrs. R. M. P., California.*

****

Father, I Thank Thee

WORDS seem so inadequate when I try to express my appreciation to you for lighting my way to divine Truth. I now know that God is the one and only power in my life and the source of all my good. I have learned the meaning of "the peace which passeth all understanding." To be able to place all situations in His dear hands and then face the world with poise and confidence means more to me than I can possibly express.—*Mrs. L. H. G., North Carolina.*

I CAN'T find words to tell you how much help you have been to us. Life has taken on a new meaning since we became acquainted with Unity, and God seems so much nearer and dearer. We praise and give thanks to God for all our blessings.—*Mrs. W. R., Missouri.*

MY HUSBAND and I are sending you a love gift to use in the way you choose. We love and bless every one of you at Unity School. It is wonderful to study and grow along with you. Thank you for your inspiring publications.—*E. G. L., Georgia.*

I WANT TO take this opportunity in writing to you about the wonderful good and comfort that has come to me since I wrote to you people. I wish to express my most heartfelt thanks for the consideration shown me.—*Mrs. W. O., New York.*

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Massey bldg.

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) 100 N Garfield

Bakersfield—Della Shutts (LM) Southern hotel

Berkeley—Susanna Scott (LM) 2401 Dwight

Beverly Hills—Ruth Rae, 242½ S Beverly

Canoga Park—Nannie Highnote, 20126 Strathern

Compton—May Butterworth, 210 S Chester

Gardena—May Butterworth, 1052 W Gardena

Glendale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South

Hollywood—Rose Schneider (LM) 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher (LM) 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 815 S Hill

Monrovia—Marie Fleming (LM) 126 S Myrtle

N Long Beach—May Butterworth, 5460 Pine

Oakland—Rose Emery, Ebell club; Alma Morse, 1433 Madison

Pasadena—Lily Stack, 60 N Mich

Riverside—Katherine Sweaney (LM) 4089 Main

Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nichols, 763 D St.

San Francisco—Robert Hulbert, 126 Post

Santa Ana—Alice Hopkins, 312 Cypress

Santa Cruz—Mary Higgins, 151 Garfield

Santa Monica—Mr & Mrs L L Hill, 528 Arizona

South Gate—May Butterworth, 3036 Santa Ana

Stockton—Harriet Batson, 418 E Main

Taft—Della Shutts (LM) Savoy hotel

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Ethel Burkle, Mabel Beech, 1555 Race

CONNECTICUT

Bridgeport—Helene Kersten (LM) 610 Fairfield

Hartford—Harriet G Gilbert (LM) Brown Thomas bldg

New Haven—Bonnie Adams (LM) Hotel Duncan

DISTRICT OF COLUMBIA

Washington—Margaret Ann & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) West Coast hotel

Crystal Beach—Betty Bain (LT)

Jacksonville—Henrietta Miscally, Mildred Weidler (LT) 725 Hogan; Lillie Saunders (LM) (col) 606 Pippin

Lakeland—Ida Decker, Kentucky bldg

Miami—May C Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orange

St Petersburg—Louise Beaty (LM) 646 5 ave S

Tampa—Ocoa Moore, Louise Ramey, Laura Hyer, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary West Fullenlove, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Chris Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City Library

Chicago—W I & Anna Hoschouer, 25 E Jackson; Nellie McCollum, George Townsend (LT) 64 W Randolph; Edith

M Reynolds (LM) 116 S Michigan; Margaret Halsey (LM) (col) 104 E 51; Henrietta Gordon (LM) (col) 4307 S Michigan; Janet Beaudry (LM) 410 S Michigan

Decatur—Maud Kellogg, Ethel Maguire (LT) 421 N Main

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) 218 Dechman; Mabel Daughtry, 305 S Bourland

Rockford—Bonnie Brown, Empire bldg

Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, Athletic club

Indianapolis—Frederick Elias Andrews, 1514 Park

Kokomo—Lydia Simpson (LT) 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl Moran, Lois Moran (LT) Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) 114 W 11th

Louisville—Maebel Carrell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LM) 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus (LM) 881 Massachusetts

Worcester—John Baughman, Dexter bldg

MICHIGAN

Birmingham—Virginia Shipley (LT) Community house

Detroit—Herbert J. Hunt, Martha Fishburn (LT) Blanche Joki (LT) Besse Otto (LT) LuDora BeVier (LT) Beatrice Whipps (LT) Maccabees bldg; Otto Fishburn (LT) 4221 Eastlawn; Virginia Shipley (LT) 15 E Grand River; James Elliott (col) (LM) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, Gilbert bldg

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey & Ida Best, Olds hotel

Pontiac—Walfred J. Taurainen (LM) 72½ N Saginaw

Royal Oak—Maud McCulloch (LM) 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8

St Paul—Nellie Hohenwald (LM) New York bldg

MISSOURI

Jefferson City—Amanda Clibourn (LT) 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Louvilla Fielder (LT) Jewell bldg

Lee's Summit—Nettie Wyatt (LM) Unity Farm

Lemay—Julia McKee (LT) 284 Lemay

Springfield—Fannie Baldwin (LM) 224 W State

St Joseph—Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H Kaye (LT) 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) 3616 Bates; Florence K Brummer, 4621 S Kings-highway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LM) Dunn bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten (LM) 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Peterson bldg

Omaha—C N & Hallie Broadhurst (LM) Electric bldg

NEVADA

Reno—Robert Caswell (LM) Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland

Newark—Edith Berry, Berwick hotel

Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson 112 N 6

Raton—C Schleifer (LT) 323 S 4

NEW YORK

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Elmira—Dale & Donna Newsum (LM) 312 Lake

Flushing—Adele Woodruff (LM) 135-42 40 rd

Ithaca—Dale & Donna Newsum (LM) 213 E State

Jamestown—Lillian Matthews, YWCA

New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) 1 W 47; Stella Wrenn (LM), Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nanna Sutton (LM) (col) 137 W 110

Rochester—Raymond Barker, Elise Rosen-

burg, Carol Gillespie (LT) 29 Gibbs
Roslyn—Adele Woodruff (LM) No. 7 The Maples
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Octavie Martial (LM) 123 Court

OHIO

Akron—Ralph O'Day, 34 High
Alliance—Nora Elliott, 242 N Arch
Canton—Nora Elliott, 203 6th NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Masonic temple, 5th and Broadway; Effie Smith, Oakley, 3047 Madison
Cleveland—Earl B & Martha Anthony, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Hotel Fort Hayes
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Fannye Treaster, YMCA
Springfield—Fannye Treaster, Tecumseh bldg
Toledo—Walfred Taurainen (LM) Commerce Guardian Bank bldg
Warren—Everett St John (LM) 2d Natl Bank bldg
Wellington—Margaret Jones (LT) 419 Courtland
Youngstown—Everett St John (LM) YMCA
Zanesville—Fannye Treaster, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley (LM) Midwest bldg

OREGON

Eugene—Cleoda Dawson (LT) 212 High
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Foster Kittrell (col) (LM) 602 Boas
Philadelphia—Margaret Ann Feldt, St James hotel
Pittsburgh—John Coulson, Harriet Lowers (LT) 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary E Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) 1518 Polk
Corpus Christi—Wallace Tooke (LM) Medical Professional Bldg
Dallas—Ruth Gillespie (LM) 1708 Commerce
El Paso—Unity, 305 E Franklin
Fort Worth—Ruth Gillespie (LM) Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) (LM) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian R Brown, Civic Recreation bldg
Ellenburg—Beulah Scott, Ellensburg hotel
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Wenatchee—Beulah Scott, Cascadian hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett (LM) Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Mary Huck (LM) 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor (LM), 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Belgica blk

ENGLAND

London—Parker Drake (LM) Ruth Hacking (LM) Dora Johnson, 6 Stanhope Terrace, Bayswater Rd London, W 2
Easington Village—Thomas W Merrington (LM) 11 Sea View, Co Durham

You Help Someone You Know
When You Give to the
U S O

Various Unity Activities

Unity Correspondence School

For many years Unity has maintained a Correspondence School Department providing facilities for intensive Truth study. Complete courses have been prepared to help those who have the desire to develop spiritually. Training for manual skill and intellectual pursuits bring a rich reward. There can also be a rich reward in training oneself spiritually. "He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good," says the Scripture. If you would like to have a broader and clearer understanding of Truth, why not write to the Correspondence School Department for complete information about the correspondence courses.

Announcement

The first term of the 1944 season of the Unity Training School opens April 24. This year there will be six terms of four weeks each, the last term to be completed November 17. The Training School offers regular courses for first-year as well as advanced students. There will be special courses in the preparation and presentation of Unity lectures. The classes will be conducted by outstanding Unity center leaders and teachers from Unity headquarters.

If you would like to spend some part of the summer months with other Truth students at beautiful Unity Farm, write for the Unity Training School Prospectus. It outlines the class schedules for every term and describes living accommodations. Address all inquiries to Training School Department, 917 Tracy, Kansas City 6, Mo. (After April 20, address this department Unity Farm, Lee's Summit, Mo.)

Appearing in Other Unity Magazines This Month

The Ambitions of a Woodcutter

Gregor was a woodcutter, as were all the men and boys of his village, but there was a difference. Gregor was dissatisfied. *Wee Wisdom* readers will be intrigued by the account of Gregor's search for work that was more "important" than woodcutting. There is a splendid lesson in the outcome of this story, which will impress young readers with the importance of seemingly insignificant tasks. The story of Gregor, the ambitious woodcutter, is told by R. H. Grenville in a very entertaining manner and is entitled "Something Important."

Faith in Others Brings a Rich Reward

Along with faith in God and faith in ourselves we must have faith in others. This is a truth upon which a successful hotel man rests his many executive responsibilities. In *Good Business* magazine Jerry Cole reports an interview with this busy executive who explains his formula for maintaining an efficient organization in which every employee is happy and efficient and no harassing strain or burden falls upon the employer. "People want to be trusted, believed in. My most important job is to make each of my employees, from the lowest bellboy on up to the assistant managers, realize that I do have genuine faith in them. My faith in them gives them faith in themselves, and pride in that faith," the hotel manager told Mr. Cole. The title of Mr. Cole's account of this interview is "Faith Is the Answer." This article is recommended especially for those who feel hurried by life.

She Gets What She Wants from Life

When Laurel Keynan, artist and writer, was a small child, an old trapper remarked of her, "This child will get just what she wants out of life." She never forgot this remark, and her life has been full of demonstrations of what her heart desired. How she has followed the Unity teachings and how she has achieved each goal set for herself is told in *Progress* in an article entitled "Recipe for Living." This true story of Laurel Keynan's experiences records incidents familiar to all of us and shows how spiritual guidance triumphs over every situation if we will but work with it.

How to Tap the Source of Prosperity

Does it not seem reasonable that a loving Father ruling a bountiful kingdom would freely prosper all His children? "The prospering power of God is as infinite and as willingly bestowed as His healing power," says Clara Palmer. The author shows clearly and convincingly that anyone who is willing to obey God's prospering laws can tap the source of all prosperity and demonstrate the supply of his every need. This article is entitled "Prosperity" and will appear in the February 6 issue of *Weekly Unity.*

How May a Man Know God

Jesus knew God so completely that He felt no sense of separation. To know God as Jesus did is to come into the full realization of oneness with Him, knowing that all the Father has is yours. According to Dr. Ernest C. Wilson, who is writing a series of articles for *Daily Word,* there are at least three ways of knowing God. Doctor Wilson's article for the February issue is an enlightening interpretation of scriptural passages that bear upon our knowledge of God and our relationship to Him. It is appropriately entitled "Three Ways to God."

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again — Lessons in Truth
God a Present Help — Letters of Myrtle Fillmore
God Is the Answer — Master Class Lessons
How I Used Truth — New Ways to Solve Old Problems
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask — Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Mental Equivalent, The	*Russian*	.25
Six-Day Healing Practice, A	*Spanish* $.10 *English*	.25
Unity's Statement of Faith		.10

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Prayer of Prayers	.10
Gifts for the Christ	.10	Protecting Presence, The	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Great Helper, The *French, English*	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures		1.00

Men Live as They Pray!

Living with the Master day after day and night after night, the disciples made the great discovery: that men live as they pray! At the request of the disciples Jesus gave them the Lord's Prayer. This was a model prayer for the disciples, and it is one for us to live by too if we are to experience life in all its richness and fullness. The editors of *Unity* have secured an outstanding article interpreting the Lord's Prayer in terms of the life of the disciples and giving inspired suggestions for our own use of this perfect prayer. Written by Bess Hibarger and entitled "The Disciples' Prayer," this splendid article will appear in March *Unity*.

Silence

Silence. What a beautiful word it is. How potent with faith! How filled with spiritual radiance. How the light of God's peace illumines it. How its tranquillity rests mind and soul.—*Clara Palmer; You Can Be Healed.*

Daily Resurrections

Reading the manuscript of the new greeting booklet *Daily Resurrections* was a pleasant privilege. Written by Cleda Reyner, a consecrated worker in Silent Unity, this booklet is an inspired account of spiritual victories in the lives of persons who had to meet problems that are familiar to all of us. Mrs. Reyner says, "While Jesus Christ's victory over death remains the victory of all ages, there are resurrections taking place each day in the life of us all." Now that *Daily Resurrections* has been printed and made ready for distribution, friends of Unity have another booklet

to add to their own library of Unity publications, one that will also carry a cheery, comforting message to a friend. *Daily Resurrections* is especially suitable as an Easter greeting.

El Sembrador

Every issue of *El Sembrador,* the Unity magazine for Spanish-speaking people, brings a great number of letters of appreciation from our neighbors in Central America, South America, and the West Indies. Our friends in these countries express their appreciation so warmly that Unity believes that the decision to pub-

lish this magazine was a most fortunate one. The following remarks were taken from the letter of a friend in Puerto Rico:

"I do not wish to let more time pass by without expressing my sincere appreciation of *El Sembrador.* I am sure that because of its inspiring and consoling messages it has served as a lift to all those who are seeking solutions to their problems. El Sembrador will be a means to propagate in the Spanish-speaking countries those divine teachings which alone can give enduring peace and happiness."

El Sembrador (The Sower) is issued quarterly and without cost to all who are interested in the Unity message in Spanish. The fourth issue is now available and will be sent to anyone upon request. The three previous issues are also available for anyone desiring them.

Praise for Prosperity Bank Plan

A Prosperity Bank user from Colorado writes: "Since using the Bank I have obtained employment that I like very much. I am most grateful for your prayers. Unity publications are a real necessity in our home, and the Prosperity Bank is one of the most tangible ways of contacting God's abundance. Please send me another, as I would feel lost without one."

Have Faith in Spiritual Laws

"The faithful law, faithfully observed, will reward you," writes Charles Fillmore in *Christian Healing.* This book explains the application of spiritual laws to every phase of our life and affairs, among them the law of increase through praise. Mr. Fillmore says that the whole creation responds to praise. Animal trainers pet and reward their

charges with delicacies for acts of obedience; children glow with joy and gladness when they are praised. Even vegetation grows best for those who praise it. We can praise our own ability and increase our capacity and intelligence.

Crime Prevention through Education

The United States Secret Service is engaged in a national program of crime prevention through the education of potential victims of counterfeiters and check forgers. From the standpoint of Truth such a program is positive and will prove much more effective and constructive than the old negative idea of relying upon the punishment of apprehended criminals as a deterrent of crime. A great deal of fraud and theft has been reported in connection with the government checks sent to families of servicemen. Unity believes that this is just another situation in which one may call for divine protection and guidance through affirmative prayer. Anyone receiving government checks or handling them in any

way should learn to take every precaution, affirming that he is mighty to attract his good and only good. Anyone accustomed to the use of Truth affirmations might well compose one to use in this connection. As an example, Unity suggests this statement to unify one with God and with all good: "I am renewed in the spirit of my mind, my discernment is perfect, and I am abundantly supplied."

Soldier Contributes to Victory Book Campaign

Friends of Unity consider the Victory Book Campaign an excellent way to spread the Truth message. Among those who have sent love offerings with which to purchase Unity books for this project is a member of the armed forces. He knows well

how much literature of an uplifting nature is needed, and as he expresses his appreciation of Unity publications, he asks that his love offering be used to send books of our selection to the Victory Book Campaign.

If you have books you would like to make available to servicemen, you may deliver them to the USO offices nearest you, or address them to

The Victory Book Campaign
Rooms 1601-1503
Empire State Building
New York, New York

If packages of books are marked "Contents Book" they may be sent for only three cents a pound, the postage rate for books.

Whenever we become thoroughly imbued with some idea of prayer, that idea is certain to be fulfilled.—*Ernest C. Wilson; Master Class Lessons.*

New Honor for Charles Fillmore

El Sembrador, the new Unity magazine published in Spanish, has won a new honor for Charles Fillmore, co-founder of the Unity School of Christianity. Recently the secretary of the National Cultural Commission of Argentina wrote that the board members had elected Mr. Fillmore honorary president of that organization. It is the desire of the National Cultural Commission to co-operate with organizations in the United States in order to increase harmony and understanding between the Americas. The Articles that have appeared in *El Sembrador* appealed to members of this group of South American neighbors, and they believed that mutual benefit would result from a closer association with Unity leaders and staff members. Some time ago Arthur Quintana, editor of *El Sembrador,* was elected an honorary member of the National Cultural Commission.

"God Bless You Everyone"

Since the new Unity radio theme song "God Bless You Everyone" has been introduced on the "Unity Viewpoint" program, many gratifying comments have come to us. If you have not heard the "Unity Viewpoint" you are invited to send for a Unity radio schedule, which will tell you when to tune in on your local station for this program. In the meantime we desire all *Unity* readers to feel the blessing of the words of this beautiful theme song, which is available in sheet music form. Carl Frangkiser is the author of the words and music.

GOD BLESS YOU EVERYONE

Though we say in parting,
Good-by, farewell to you,
That parting word is more a prayer;
It's really "God bless you."

They're simple words, yet when I say,
"God bless you,"
Every good wish goes with you on your way;
A fervent prayer,
These simple words "God bless you."
Carry it with you night and day:
To guide, if mist should cloud your sky;
To comfort, when tears dim your eye.
My heart and soul are in this benediction:
"God bless you everyone."

The Most Effective Prayer

The most effective prayer is the clearest realization that we already have that which we seek. We get the clear realization that in Spirit we have that which we desire and we behold it coming into visibility and manifestation. —*Frank B. Whitney; Mightier than Circumstance.*

The Success Story of Wee Wisdom

The story of WEE WISDOM, the Unity magazine for children, is the story of a dream fulfilled. Myrtle Fillmore, cofounder of the Unity movement and sometimes referred to as the "mother of Unity," caught a vision of the great work that could be done by bringing Truth to children while their minds were quick, eager, and impressionable.

That was nearly fifty years ago, and WEE WISDOM has grown from the small eight-page paper edited by Mrs. Fillmore into a successful child's magazine that has won the acclaim of parents, teachers, and leaders in child training. WEE WISDOM has been chosen as one of a hundred representative magazines from among more than six thousand magazines published in America.

WEE WISDOM is a success with children, for it is an open door to a child's own world of stories, poems, pictures, puzzles, cutouts, songs, hobbies, and handicraft projects planned to entertain as well as provide lessons in right conduct.

The success story of WEE WISDOM is written in the joy it has brought thousands of children throughout its fifty years of publication. If you know a child not now receiving WEE WISDOM, why not give him a subscription for this fun-filled magazine? He could have no better companion during his impressionable years, for WEE WISDOM builds character. A year's subscription of twelve fascinating issues is $1.

Unity School of Christianity, 917 Tracy Ave., Kansas City 6, Missouri

Are You Practical About Your Affairs?

Some people believe they are being practical when they utilize every thought and thing for material gain. Such an attitude is really not as practical as it might seem to be, because it overlooks the spiritual laws that govern divine supply.

God is the source of supply for man's every need, and if man puts his faith in outer things he is missing the opportunity to work with the greatest power there is. If you desire to be practical in handling your affairs, you must look to God for guidance and supply.

If in a practical way you would like to follow a definite program for bringing God's good into your life, try the Unity Prosperity Bank plan. Thousands have proved that this practical, scientific prayer plan works. As you use the daily Bank drill Silent Unity prays with you. A part of the Bank plan is the daily blessing of a portion of your substance and using it to help spread the Truth message by sending UNITY to your friends.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-2-44

Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths.—Prov. 3:5, 6.

A CONSTRUCTIVE

Lenten Program for 1944

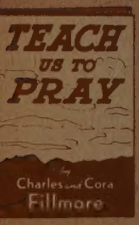
When you observe Lent this year observe it the constructive Unity way. If you need discipline renounce some pleasure or privilege, if you wish, but above all make the Lenten season a time of special effort to acknowledge your oneness with God.

Through daily prayer you can find the way to "acknowledge him" and receive divine understanding whereby you may be directed in all your paths. To help you know and receive spiritual direction through prayer, Unity recommends the study of the book TEACH US TO PRAY during the Lenten season.

Charles and Cora Fillmore, coauthors of TEACH US TO PRAY, have written extensively on the subject of scientific prayer, and this book reflects their wealth of understanding of prayer as a means of uniting with God's unlimited power. Some of the lessons in TEACH US TO PRAY are:

Prosperity through Prayer
Joyous Prayer
Not Magic but Law
Spiritual Unfoldment Makes Man Master

To aid you in your study of TEACH US TO PRAY a booklet, The Unity Lenten Program, has been prepared, for which there is no charge. Lent begins February 23, so now is the time to order TEACH US TO PRAY and to receive the booklet that goes with it. If you already have a copy of TEACH US TO PRAY you may still have the free copy of The Unity Lenten Program by requesting it. TEACH US TO PRAY is $1 in cloth; $2 in flexible binding.



UNITY SCHOOL OF CHRISTIANITY.
917 TRACY, KANSAS CITY 6, MO.

What Price Peace?

Idabelle Yeiser

Today the world is fraught with war;
Men ask, "What are we fighting for?"

The right to worship as we choose;
To fear no man, no deed, nor ruse;
To speak the thoughts that free men think,
And from the cup of plenty drink.

We must have faith for all these things,
Courage to face what each day brings,
Strength to fight and power to win.
Yet far above the battle's din,
We must have love for all mankind,
For only as we bear in mind
That love in man must be unfurled,
Can peace be felt throughout the world.